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Millennial STAR

OFFICIAL PUBLICATION OF
THE CHURCH OF JESUS CHRIST
OF LATTER DAY SAINTS
IN GREAT BRITAIN

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STAR

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THE CHURCH OF JESUS CHRIST
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"And all went to be taxed, everyone into his own city. And Joseph also went up from Galilee . . . to be taxed with Mary, his espoused wife . . . who brought forth her firstborn son and wrapped him in swaddling clothes and laid him in a manger because there was no room for him in the Inn."

IN many places in the world today it seems that we also have failed to make a place for Him in our everyday programme of life. This is probably because we do not fully realise the importance of the message brought by the angel when he said to the shepherds who were sore afraid,

" Fear not, for behold *I bring you glad tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord* . . . And suddenly there was with the angel a multitude of heavenly host praising God, and saying, Glory to God in the highest and *on earth peace, good will toward men.*"

Many also fail to understand what a glorious blessing it is to know that

" God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."

We should remember that the mission of Christ our Saviour is the most important happening of all time.

Happy and contented people are they who accept Christ as the Saviour of the world and follow His teachings and keep His commandments. The first of these commandments is:

" Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And the second is like unto it, thou shalt love thy neighbour as thyself." In fact, " On these two commandments hang all the laws and the prophets."

Christ came to bring Peace and Joy to the world and gave us the plan and the way of life which makes this possible. Nearly two thousand years have passed since His birth, and no one has reigned and served who has so touched and moulded human life. He has shown us the way, the way is clear, and no other course is open. No other power under heaven can overcome evil and bring to mankind the peace and goodwill which he so much desires.

He has urged us to forget self and love one another. Even in this war-torn world of struggle and strife, where we find so much distrust and even hate, Christmas time has a most salutary effect. What a peaceful, joyous relationship we all experience at Christmas time when all begin to forget themselves and think of others and set about to show little courtesies to, and do little favours for one another. Our " Merry Christmas " and " A Happy New Year " is a simple way of spreading Good Will and of invoking the blessings of Peace. Yes, everyone is happier and has a kindlier feeling toward his neighbour and as a result the whole community becomes a better place in which to live. What a wonderful, happy, peaceful world this would be if this same sweet spirit of Christmas could spread to all countries of the world, and remain throughout all the days of the year.

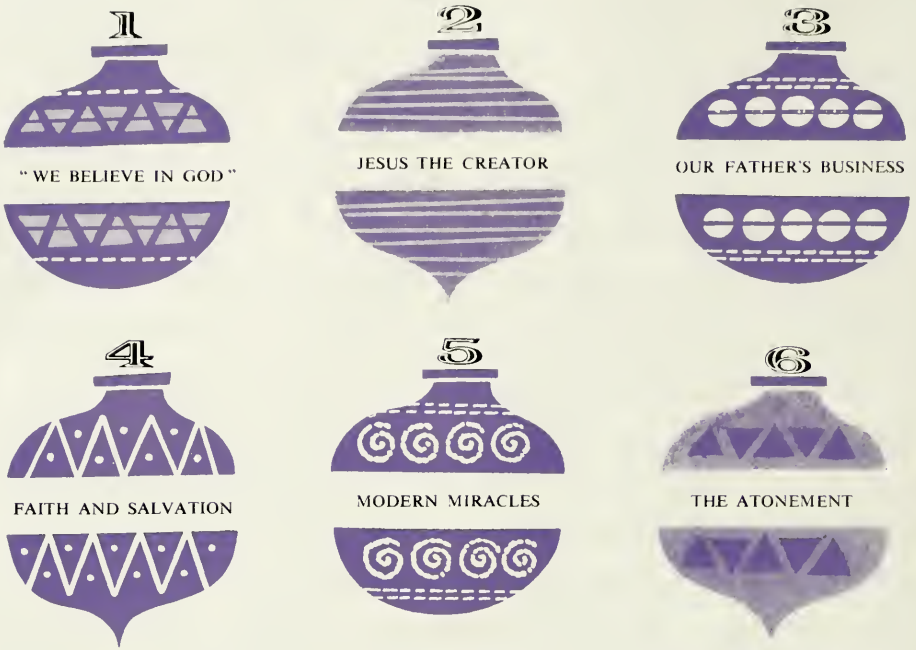
May we all enjoy the true spirit of Christmas and express it in our every act. And may the New Year see " Every Member A Missionary," living the principles of the Gospel and bearing testimony that God lives, that Jesus is the Christ, the Saviour of the world, and that as we of the world *make room for Him* in our daily lives, seeking first the Kingdom of God and His righteousness, we will enjoy peace on earth and good will toward men.

EDITORIAL

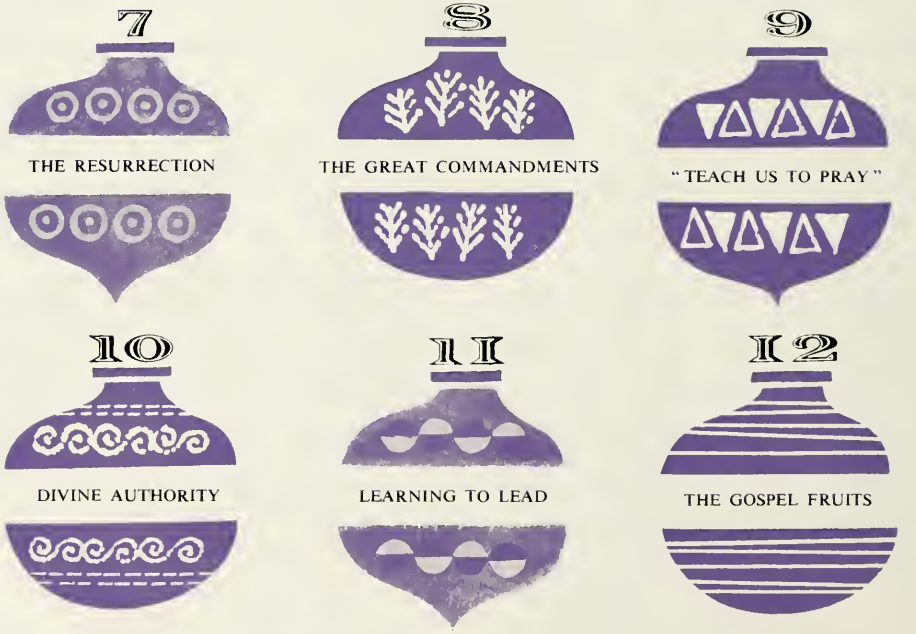
The Christmas Message

BY PRESIDENT N. ELDON TANNER

Once upon a time there were two people
They lived in Nazareth Their names
were Joseph and Mary.
One day they went to another city called
Bethlehem to pay there taxes When they
got there they asked an Inn keper if they
could stay in his inn for the night but he
said it was full up He said there was a
a little stable which they could sleep in
if they wanted to So they went down to
the stable and Mary made beds of straw
for them to sleep on
In the night they had a little baby boy and
they called him Jesus They loved him very
much
Then they went back home again and Mary
rode on the donkey all the way back and
Joseph walked beside her He held the
rope that was tied to the donkeys muzzle
It was a very rockey Jorney home Joseph
carried a staff so that no wild beasts
could harm Mary and Jesus
They did not have buses cars bicycles
and trams like we do



twelve thoughts for christmas



"WE BELIEVE IN GOD"

by STEPHEN R. COVEY
Irish Mission President

"I WAS answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all of their creeds were an abomination in His sight; that those professors were all corrupt, that 'they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.'"

So spoke the personal, living Redeemer to the boy prophet in 1820, revealing anew from the heavens to the earth the truth regarding the personality of God. Later and again in explicit revelation to the Prophet Joseph Smith :

"The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. Were it not so the Holy Ghost could not dwell within us."

The Prophet Joseph Smith was filled with the Holy Ghost, which so conditioned his earthly tabernacle so as to behold in open vision the literal personages of the Father and the Son. The martyr Stephen similarly was filled with the Holy Ghost and looking into the heaven he beheld the Son of Man standing on the right hand of God. With each great revelation and vision the Holy Ghost serves to prepare, to purge and to sanctify so that the flesh would not wither in the presence of the Lord. The Holy Ghost serves as a testifier of the Father and of the Son, as a Comforter and as a Revealer of all truths.

On many occasions in front of groups I have pretended to be blind, having never seen since birth, and I would inquire of those present what it means to see. For several minutes various individuals would attempt to describe sight or light or the anatomy of the eye in order to give a good technical understanding of the process of sight. Again others would attempt to describe this phenomenon on another basis altogether. Eventually the futility and impossibility of their endeavours would become evident to all.

While general knowledge may be transmitted through general experience and technical knowledge about things through technical descriptions of those things, the only way for personal knowledge to be attained is through personal experience.

So it is with the knowledge of God. Many may know a great deal about Him but not know Him. Many may glibly recount God's dealing with man throughout dispensations and brilliantly discourse on the principles and doctrines of the Gospel and yet in the sense spoken of above may have little or no knowledge of God Himself. Spiritual truths are not understood by the natural man for they are "foolishness unto him." Spiritual truths are known and understood only through the Spirit of God.

The man who knows God is the man who has experienced God, who has experienced the things of God, who has received spiritual knowledge to his soul through the Spirit of God. Such a man has hungered and thirsted for truth and righteousness and knelt humbly before God, trusting, believing and pleading for spiritual light and knowledge. Such a one was the Prophet Joseph Smith, uncorrupted by the tutorings and the strait jacket of man's culture. He was hoping and willing and receptive and ready to be taught from on high.

The truth about God has been restored to the earth by direct revelation. This is a fact. This is the burden of our witness and testimony to all mankind.

God the Eternal Father is literally the father of our spirits. The Son is our Elder Brother, the first Begotten in the spirit, the only Begotten in the flesh. The Son became the Redeemer. He has redeemed us from death by the resurrection giving to all immortality. The Son is the Saviour for through His mission and message and our obedience to it, He has taken upon Himself the burden of our sins and we have become cleansed so as to be with the Father again. The Son becomes our Advocate. He advocates our case with the Father. He is our Mediator. We pray in and through His name. It is what He did for us and how we respond to it that entitles us to commune with the Father. The Son is the Bread of Life, that is of Eternal Life.

Why is this knowledge so vital? Why is it so important to know that God the Father is our literal Father? While on a mission I remember emphasising the fact that the Father and the Son had separate bodies of flesh and bones and left it at that and I've often wondered since as to the practical significance of that truth.

I now believe that when man truly senses his divinity and his basic worth and inherent goodness that this inspired him toward goodness and godliness. With the confusing, incomprehensible concept of God coupled with the heretical depravity-of-man doctrine, man is not inspired toward truth and righteousness but rather, like the self-fulling prophecy, is inspired toward a depraved existence more consistent with his true nature. When man sees himself as inherently bad, he becomes bad. When he sees himself of eternal worth and with the potentialities of godhood, his filial relationship with the Father inspires a constant upward reach.

We believe and accept more literally and more completely Jesus Christ in His full divinity and calling than any other religious faith. All ordinances are done in and through His name. The Church bears His name. Joseph Smith was a prophet of Jesus Christ. Christ revealed Himself to prophets on both continents, both before and after His earthly ministry and He continues to reveal Himself and His mind and will to living prophets today. To each individual, this is a staggeringly vital truth.

Each of us can and should develop an intimate and personal relationship with this living Saviour. His love for us is infinite and His desire to help and bless us is beyond our human comprehension. He is always there. He is our Friend. All that we have experienced and gone through, He also has experienced and gone through. "The Son of Man hath descended below them all." He understands each of us in our own unique situation and by developing a close relationship with Him, we will have discovered the steady Anchor of Eternity against which all hell cannot prevail.

JESUS THE CREATOR

by KENNETH J. POOLE

Leicester Stake President

TO many, the name, Jesus, is a name associated in the mind with that of a kindly and inspiring man, who moved among the people in the area of Palestine some 2,000 years ago.

Others value it moreso, in that this same Christ, besides inspiring these people to love one another, gave to the world a set of ageless principles, as he preached to them on the side of a mountain.

Contributory to these facts, is the firm belief on the part of others, that, this Jesus Christ submitted himself to a physical death, as an atonement, through a crucifixion, for the sins which we mortals, make throughout this life. This is further endorsed, in the belief of His resurrection, and a knowledge that this is the plan, for one's own ultimate resurrection, and prospect of an eternity with Him.

All of these points are true, and much inner satisfaction can be gained from their application to mortal life. But let us consider Jesus Christ in His full role, and the part which he has played as the Spiritual Architect of this world, as a personal God and Saviour, for you and I.

With the tempo of modern life and its accompanying diversions, one can easily lose or miss, the knowledge of life's full meaning, our pre-existence and the fact that, in our primeval state, as spiritual children of our Father in Heaven, we moved with this same Jesus.

With Him, we were aware that it would be necessary to gain a mortal body, if we were to progress and achieve ultimate Godhood. At this time, we thrilled with others around us as Jesus showed His leadership

when the Councils of Heaven met and decided on the course which was to be made open to us.

In this great spiritual condition, time did not have the same meaning as it has today, although there must have been some progressive form with it.

As the Council met, Lucifer's egotistical plan for all the spiritual children to come into mortality, where their decision and free agency would be restricted, was rejected. It was felt that the plan put forward by Jesus, allowing our birth and entry into this world, where we might grow and develop by choosing for ourselves between right and wrong, was more acceptable. All this was particularly blessed, by the prospect, of a Saviour, who would atone for our mistakes and weaknesses, by the great value of sacrifice. It was also made known by our Father in Heaven, that if we would have faith in this great plan, through the Spirit of Christ, we would recognise certain truths. This would in time, give to us the strength and knowledge to emulate the example of Jesus Christ, and in due course, return back with Him, to the Father.

Lucifer rebelled over this decision, and together with one third of the spirit children, who had sympathised, he was banished, never to have the blessing of a mortal body, but to remain always as evil spirits in this world trying to tempt the souls of men.

This contributed to the fulfilment of the plan, for one must have an alternative in everything, good and bad . . . bitter and sweet, before life takes any value.

With the decisions made, and under the immediate direction of our Father in Heaven, Jesus Christ, and others appointed to assist, commenced the Creation. Now, this was no experiment, but something which has, and always will, be taking place throughout all time. It is a divine plan, by which the intelligence develops under the influence of our Father in Heaven, and as His spiritual children we go through mortality to gain experience to equip us for the eternities of time as the prospect of Godhood unfolds itself.

We so often fail to realise the major influence that Christ has in the lives of every mortal. In the pre-existence He led us into the decision, of our own choice. During the creation, with the Gods He organised this planet. In mortality His spirit influences *ALL* men in their righteous decisions . . . and guarantees them eternal life through His atoning sacrifice. In the eternal worlds to come, mankind will continue to feel His great influence, whatever degree of glory they may attain. Indeed, we may ponder in our hearts . . . the name Christian. Are we worthy? Will we ever repay the debt?

This question can only be resolved, by the intelligent use of Christ's greatest gift to mankind . . . Free Agency . . . and its application in our constant search for truth.

3

OUR FATHER'S BUSINESS

by MARION D. HANKS

British Mission President

ONCE long ago a small boy became lost from his family as they were returning to their home community from a visit to a large city where they had attended an important religious celebration. With mounting anxiety they hastened back to the large city and tried to find him among their relatives and friends, but could not. Finally, after three days of sorrowful searching, they found him "in the temple," with a group of older men, listening to them and asking them questions.

His mother, rejoicing at having found him, gently reproved him and told him of their sorrowful concern. "How is it that ye sought me?" he said, "wist ye not that I must be about my Father's business?"

The boy, of course, was Jesus, even then centreing His life in teaching and blessing His Father's children.

"Ah, yes," you say, "but that was Jesus."

True, this was the Saviour of all mankind, doing, as a little boy, what he came to the earth to do. He spent His life teaching and serving men, and then died for all of us. When he left the earth, crucified by those who did not understand His "Father's business," He had finished the work He came to do here. But before He returned to His Father, he assigned some others to carry on his work. They were to teach and serve His Father's other children. In our time, Christ has again commissioned men to His "Father's business." He has restored the Priesthood, the authority under which His work is to go forward. He, being gone, has

assigned others to do the work He did when He was here.

Who has this responsibility to do His work on the earth today?

You do! You have the assignment, the commission.

A lofty concept. *But where do you start? What do you do?*

Why, where Jesus did when He was a small boy, by listening and teaching and serving.

From one of the classics of the literature of this great land comes a wonderful bit of dialogue. In "Christmas Carol," Dickens has Scrooge say:

....."You were always a good man in business, Jacob." The ghost of Marley replied. "Business!" he said. "Mankind was my business; charity, mercy, forebearance, and benevolence were all my business. The dealings of my trade were but a drop of water in the comprehensive ocean of my business."

As with Jesus, the work of every man is to do the "Father's business." The Father's business is to bless and save mankind. This is His work and His glory, '. . . to bring to pass the immortality and eternal life of man." Marley, departed from this earth, had the kernel of the truth. Every young and older member of Christ's Church should clearly understand it also, in a special sense, and be acting on it every day.

In Chapter 58 of Isaiah in the Old Testament, and in Chapter 25 of Matthew in the New Testament, are some specific suggestions as to what every one of us can do if we will, to co-operate with our Heavenly Father in blessing mankind.

"... DEAL THY BREAD TO THE HUNGRY ...

And "when thou seest the naked: cover him." We must be interested in the material wants of our fellow men. We cannot say "be thou full" and expect them to be full. We must share what we have.

"... SATISFY THE AFFLICTED SOUL ..."

Are not loneliness and hopelessness afflictions of the most grievous kind? Each of us has the capacity to offer friendship, interest, sympathy. We can visit the sick and the lonely. We can be thoughtful and compassionate and give a little of our time.

"... BRING THE POOR THAT ARE CAST OUT TO YOUR HOUSE"

There are many who are "poor" for lack of kindness. Is there anyone who has none of this to share, (and thus to build his supply of it)?

"... UNDO THE HEAVY BURDENS ... LET THE OPPRESSED GO FREE ..."

Self-pity or bitterness following disappointment or seeming failure—is not this a heavy burden? And depression and discouragement—are not these terribly depressing? Who can measure the worth of a gift of cheerfulness or encouragement?

"... BREAK EVERY YOKE ... LOOSE THE BANDS OF WICKEDNESS ..."

The world suffers more for want of truth, knowledge, faith, than for want of bread. Have you a friend who lacks faith, who needs to know the programme and promise of repentance? Pride, stubbornness, ignorance, unbelief, sin, are terrible yokes for God's children to wear. Could you lift that yoke? Would a word, a letter, an invitation from you, an invitation to faith, testimony, confidence, be a valuable gift to them?

"This is your Father's business!"

"... HIDE NOT THYSELF FROM THINE OWN FLESH ..."

How long since you expressed real appreciation to your parents or family? Are you spending some "quality" time with them?—that is, giving them all of yourself, your best self, while you are with them? Could you give them any gift comparable to affection and appreciation? Sometimes we "hide" ourselves from our loved ones even when we are living under the same roof.

At the first Christmas, those who loved Jesus centred their attentions and gifts around Him. His life taught them and all of us that the message of the heavenly hosts was the heart of his "Father's business"—give glory to God, and bring peace and goodwill to our fellow men.

FAITH AND SALVATION

by DENNIS LIVESEY

Leeds Stake President

WERE it possible to conduct a survey of converts to the Church of Jesus Christ of Latter-day Saints, the results would in all probability show that precious few possessed a true conception of the meaning of salvation. A similar analysis of other religious denominations would almost undoubtedly result in the same conclusion being reached.

Therefore, it would almost certainly be correct to

assume that few individuals outside the Church of Jesus Christ of Latter-day Saints have an understanding of the prerequisites of salvation. Yet Christ during His ministry on earth constantly made reference to the principles concerned with, and leading to, salvation.

Nicodemus, the ruler of the Jews, obviously believed in God, and furthermore realised that Jesus came from the Father as a messenger. But other than that he was ignorant of the purpose of his own mortal existence. One can almost feel the curiosity of Nicodemus as he approached the Saviour, and visualise the perplexity on his countenance when informed that "Except a man be born again, he cannot see the Kingdom of God."

It is possible to imagine the confusion that existed as, like a puzzled child, he countered Christ's statement, appealingly, "How can a man be born again when he is old? Can he enter the second time into his mother's womb and be born?" And the wisdom of the Master when He responded, "Except a man be born of the water and of the spirit he cannot enter into the Kingdom of God."

The Scriptures do not reveal further the reaction of Nicodemus to the statements of Jesus, but having finally been informed that "Whosoever believeth in the Son should not perish, but have everlasting life," there would be no doubt at all in his mind that there were principles to uphold if Salvation were to be attained.

Clarification of the message of Christ was made by Peter, when John and he were speaking to the masses in the city of Jerusalem. We recall how Annas, the High Priest, and his followers gathered to question the power and authority of the Apostles, and in response to their queries Peter said : "neither is there salvation in any other"—referring to Christ—"for there is none other name under heaven given among men, whereby we must be saved."

Therefore we deduce from the simple Scriptures in the New Testament, Scriptures which are available for all mankind to read, that the Saviour was emphatic in His teachings that salvation is not possible without faith in Him and the principles He upholds.

Salvation should be the aim, desire and ultimate goal of all mankind, but our determination to achieve this objective can be realised only by our ability to live according to the teachings of Christ. These were simple teachings, presented by the greatest philosopher that has ever lived, and His understanding of the weaknesses of man were such that the principles He taught were within the reach of all.

It does not require an I.Q. of a 130, a bank balance of £1,000,000, or any scholastic qualification to follow these principles; simply a realistic conception of the fourth article of faith.

Let us all digest and follow these principles in their entirety, and we shall reap the blessings of eternal salvation as was promised by our Lord and Saviour.

MODERN MIRACLES

by GRANT S. THORN

N.E. British Mission President

WHEN we think of miracles we usually have the picture of some miraculous healing or the elements of nature doing other than that to which we are accustomed.

I suppose this is so because the scriptures are replete with just such happenings, but today the world generally feels that this power was reserved for those of earlier generations and either is not needed or if it is they are at a loss to know and recognise the power by which these things were brought to pass.

To those whose lives have been touched, influenced and made infinitely better by the gospel as restored to the earth, there is an inner assurance that the "power of miracles" is with them and theirs if they constantly seek it and live worthy of it.

However, it is not miracles in the usual connotation that really impresses me, but rather it is the "Miracle of the Mormon Missionary."

Since coming on our mission nearly two years ago I've seen the "miracle of change" which takes place in the life of every young man and woman as they find the purpose for themselves and the meaning encompassed in the Master's words, "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

I have witnessed a young man from a western ranch, with only a high school education, stand and confound trained theologians. I have seen a young man from college, sure of himself and his training, humbled by the overpowering weight of his message, and then, when connected to the source of his power, rise to pinnacles of real greatness, pinnacles never reached by those outside this " area of influence."

I've had occasion to sit down in the privacy of a very moving confidential interview with a timid young lady who knew she would never be able to teach others that which she felt in her own soul, she just couldn't face people or so she thought. Under the guidance of " the spirit " I watched her change before my very eyes and with a prayer of thanksgiving in her heart leave our interview to go out and become one of our greatest teachers for at last, " the miracle of change " had taken place in her life for at last she had learned the true meaning of " losing and finding her life."

She now knew the meaning of Emerson's statement, " The masses of men worry themselves into endless graves, while here and there a great unselfish soul forgets himself into everlasting immortality."

Each of these young men and women who receive a release which reads " with honour " are a living, walking miracle and testimony of the power contained in the gospel as taught by the Lord Jesus Christ.

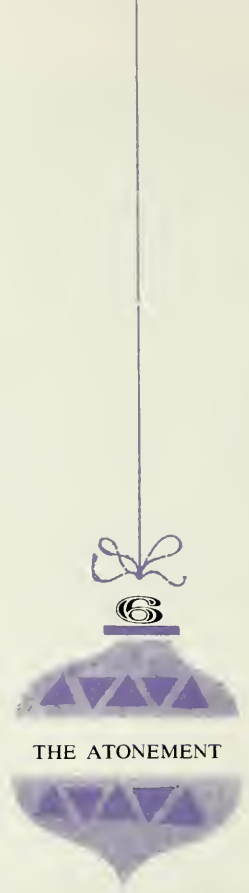
This is the power earlier referred to as not being recognised by the world generally. This is the same power by which the Master performed his miracles and through which the " Miracle of the Mormon Missionary " is taking place today.

Each day I am more thankful for this blessed privilege of having my life enriched by the real greatness of their intellect and the purity of their lives.

In one of our Mission Presidents' Conferences held in London, President Marion D. Hanks made the following statement regarding our missionaries, " We underestimate their intelligence and overestimate their experience." Silently I nodded approval, for the truth of this profound observation is evidenced everyday in their lives. I never cease to be amazed by the quality of their thinking and their ability to respond to any assignment.

To show what I mean regarding this " Miracle of Change " in our missionaries, I asked four of them to write on the subject assigned to me without telling them the purpose for my doing so until after I received their articles.

Each of these young people, three elders and one sister, were frightened and overwhelmed by the prospects of that which lay before them when they came into the field thirteen to twenty months ago. Yet today they are typical examples of the " Miracle of the Mormon Missionary " which is proof to all who will see that " Miracles " not only are possible today, but they are daily taking place throughout the world as they each become aware of their own divine purpose.



by ARCHIBALD R. RICHARDSON

Glasgow Stake President

" MY God, My God, why hast thou forsaken me? " These words were spoken by the Saviour, on the cross, before He yielded up the ghost.

Throughout His ministry, the Saviour had enjoyed the comforting influence and companionship of His Heavenly Father. Their oneness is attested throughout the scriptures and yet, on this occasion when He required His Father's help so much, it had been withdrawn. He was left on His own to bear the awful pains inflicted upon Him.

A short time previously, as His accusers were crucifying Him, He said, " Father forgive them, for they know not what they do." His love for mankind was such that He suffered a cruel death without a word of reproach. Why was this necessary?

When our first parents sinned in the Garden of

Eden, they were cast out from the garden, from the presence of God and made subject to physical death. Sin had caused the estrangement of mankind from God, and we would have remained in that condition for ever but for the mercy of our Heavenly Father. God has said that His work and glory is to bring to pass the immortality and eternal life of man and has provided a way out of this condition for us. Sin is the breaking of God's law and we all have sinned (Romans 3: 23).

His plan to save mankind embraces every soul that lives, has lived and will live in the future. According to law, when the law is broken, the offender has to pay the price for the offence, and as we have all sinned, then we all should have to each pay the price for our disobedience. Only when this price is paid, is the way open for reconciliation with God.

Prior to the coming of the Saviour, the Children of Israel paid for their sins under the old covenant They made reconciliation with God by sacrificing the blood of certain animals, which must be without spot or blemish. This was done in similitude of the sacrifice that the Saviour would make at a later date. The officiating High Priest would offer the blood of animals for himself and the people before he would enter the Holy of Holies of the Tabernacle.

When Jesus Christ came to earth, He established the New Covenant and being the great High Priest He offered His own blood, not that of animals, as the sacrifice. He, being the only person without " spot or blemish ", was the only one who suited the requirement of the law. He, being the only sinless person to live upon the earth and being free from the power of Satan, was able to make the sacrifice for mankind which did not cover any personal sin of his own.

We do not know how the Saviour was able to take the burden of all mankind's sins upon Himself, but we do know that He did. His atonement covered every sin except murder and the sin against the Holy Ghost and He placed, within the reach of all men and women, the means of deliverance from the effects of sin. By the exercise of faith and good works, we do not have to pay the price for our personal sins.

With a full knowledge of what His sacrifice would mean, the Saviour offered Himself as the Atonement for mankind, even before this world was formed. In His famous prayer in the Garden of Gethsemane, He asked His Heavenly Father that if it be the Father's will for the ordeal of the Crucifixion to pass Him. Nevertheless, He prayed that the Father's will, not His own be done. He said, on many occasions, that He came to do His Father's will, and He pursued that course to the end.

In the knowledge that, as church members, sincere repentance will free us from the effects of sin, through the Atonement of the Saviour, let us strive always to appreciate fully His sacrifice as it echoes itself in the words, " My God, My God, why hast thou forsaken me? "

THE RESURRECTION

by ALVA D. GREENE

N. British Mission President

THE Christmas season is a time of great rejoicing for most Christian peoples. Many turn toward the message of hope given by that multitude of Heavenly Hosts who sang, " Glory to God in the highest and on earth peace good will toward men " (Luke 2: 13-14.)

For a good many hundred years men of all nations have been dreaming of seeing men everywhere united in a bond of love and understanding that would bring about this hoped-for peace and goodwill. Certainly the Shepherds must have marvelled at what they had seen and heard and must have said to one another, " surely life will be more abundant for us; the long awaited Messiah has come to deliver us from our afflictions and our adversaries. Now peace will be established and we will find goodwill amongst all men."

Yet, this was not so for them nor for the generations who followed after. History records that peace has been found only for limited times among few of the earth's inhabitants. We may ask, " but where is this hoped-for peace to be found and when? " For this answer we must turn to the sacred scriptures. It is

here where we learn that there will be no peace on earth until the Prince of Peace comes and destroys the wicked and ushers in the Millennial Era.

"The Earth will be renewed and receive its paradisical glory" (10th Article of Faith). Only those worthy to live on this paradisical or terrestrial sphere will be spared, and on that day the worthy saints who have died will be resurrected with celestial bodies and shall live and reign on earth a thousand years. (Rev. 20:4.)

It is of these resurrected personages and those who follow after I would like to comment in writing upon the Resurrection and what form it will take for us. Nothing is more absolutely universal than the resurrection. Every living being will be resurrected. The Apostle Paul confirmed this in his first letter to the Corinthian Saints, "For as in Adam all die even so in Christ shall all be made alive". Those who live and die before the Millennial Era, all in their proper order, will have their bodies and spirits reunited in resurrected mortality.

"Yea, and blessed are the dead that die in the Lord, from henceforth, when the Lord shall come, and old things shall pass away, and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the holy city. And he that liveth when the Lord shall come, and hath kept faith, blessed is he; nevertheless, it is appointed to him to die at the age of man. Wherefore, children shall grow up until they become old; old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye. Wherefore, for this cause preached the Apostles unto the world the resurrection of the dead." (*Doctrine & Covenants* 63: 49-52.)

This doctrine of a universal resurrection was known and taught from the beginning. (Moses 1:39.)

We learn from the 88th section of the Doctrine and Covenants that all who were with Christ in his resurrection and all who have so far been resurrected have come forth with celestial bodies and will have an inheritance in the Celestial Kingdom.

Bodily perfection will come to all men as a free gift in the resurrection, even though all persons are raised from mortality to immortality, from corruption to incorruption, so that disease and physical impairment are no longer found. The mere fact of restoration does not give peace of mind; the knowledge of God; a hope of Eternal Life; or any of the great spiritual blessings which flow from gospel obedience. These blessings are not free gifts except for the gift of mortality. All rewards gained must be earned. That perfection sought by the saints is both temporal and spiritual and comes only as a result of full obedience.

Amulek taught: "The spirit and the body shall be reunited again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection on all our guilt. Now, this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but every thing shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one Eternal God, to be judged according to their works, whether they be good or whether they be evil. (Alma 11: 43-44.)

Alma spoke similarly: "The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, and even a hair of the head shall not be lost; but all things shall be restored to their proper and perfect frame . . . And then shall the righteous shine forth in the Kingdom of God. But behold, an awful death cometh upon the wicked; for they die as to things pertaining to things of righteousness; for they are unclean, and no unclean thing can inherit the kingdom of God; but they are cast out, and consigned to partake of the fruits of their labours or their works, which have been evil, and they drink the dregs of a bitter cup." (Alma 40: 23-26.)

As seen from these scriptures, the resurrection is a restoration, both a restoration of body and spirit and a restoration to the individual of the same mental and spiritual acquirements and attitudes he had in this life. As Alma further expressed it, the resurrection of restoration will bring back again evil for evil, or carnal for carnal, or devilish for devilish, good for that which is righteous; just for that which is just; merciful for that which is merciful . . . For that which ye do send out shall return unto you again, and be restored; therefore, the word restoration more fully condemneth the sinner, and justifieth him not at all." (Alma 41: 13-15.)

It was in accordance with this principle that the Prophet wrote by way of revelation: "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (*Doctrine & Covenants* 130: 18-19). Those who "are raised to become gods" (Teachings, p. 312) will progress until they receive "a fullness of truth, yea, even of all truth," until they are "glorified in truth" and know "all things". (*Doctrine & Covenants* 93: 26-28.) The fullness of the Father which includes "all power, both in heaven and on earth." (*Doctrine & Covenants* 93: 16-17) is not gained by exalted beings until after the resurrection.

Thus saith the Lord: "And the end shall come, and the heaven and the earth shall be consumed and

pass away, and there shall be a new heaven and a new earth. For all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts, the fowls of the air, and the fishes of the sea; and not one hair, neither more, shall be lost, for it is the workmanship of mine hand." (*Doctrine & Covenants* 29: 23-25.)

John the Revelator saw "the earth, in its sanctified, immortal, and eternal state" (*Doctrine & Covenants* 77:1), that is, in its resurrected state. "The earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law—wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it." (*Doctrine & Covenants* 88: 25-26.)

Great will be the day when the earth and all creatures living upon it shall abide the celestial law. When this day comes then will "Peace on earth and good will among all men be truly established." That we might be valiant in obeying the gospel law to this end, I pray.

THE GREAT COMMANDMENTS

by WILLIAM BATES
Manchester Stake President

"THEN one of them, which was a lawyer, asked Him a question, tempting Him and saying, "Master, which is the great commandment in the law?" and Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."

Many times we hear this reply of Jesus misquoted or misunderstood. Some seem to mix it up with "all thy strength" etc., and in varied fashion we picture the way we should love God as being a forceful, strong or determined love because it is emphasised three times by the Lord.

Let us take literally, the words of the Master,

"LOVE THE LORD THY GOD WITH ALL THY HEART"

As a starting point we can turn to the beatitudes when Jesus said "Blessed are the pure in heart for they shall see God." And this is where we should begin our loving. If we put our hearts right, by being honest with ourselves, then we shall be able to see God and the greatness of His love for us. Once we can realise this then we cannot help but love Him, and then a miracle happens within us.

When we love, then serving becomes a joy, a great reservoir of energy is discovered, a veritable powerhouse of the spirit—and then the second part of this great commandment is made possible.

"... AND WITH ALL THY SOUL"

Knowing that by orientating our hearts to the love of God, our souls which are the combination of our spirits and our bodies, will bend that way too and our focused powers have as their target "to love God". All the means at our disposal are marshalled to the practical task of doing this and the limitless scope of this field staggers the imagination.

"... AND WITH ALL THY MIND"

So our mental faculties are enlisted that we might seek and find the knowledge and the wisdom, which the Lord wishes us to have, the searching and understanding of the scriptures that we may discover how best we can serve Him. And almost the first discovery is that we can best serve Our Father by serving His children.

"... THOU SHALT LOVE THY NEIGHBOUR AS THYSELF"

When we see that the love of God is completely unselfish, those who truly love God will look outside themselves also and find a purer love blossoming in their hearts for their neighbour.

And "who is my neighbour" asked an apostle of Jesus.

Jesus told them "A Samaritan," or "your enemy" or those with the greatest need ... these are our neighbours.

When this great power of love and energy is released by our living acceptance of the first great commandment, this love which is born of our knowledge of God and His love, then we will have the desire, the will and the wisdom to carry out this second great commandment.

"BY THIS SHALL ALL MEN KNOW THAT YE ARE MY DISCIPLES THAT YE HAVE LOVE ONE TO ANOTHER."

TEACH US TO PRAY

by JAMES A. CULLIMORE
Central British Mission President

IN the sermon on the mount, the Saviour gave some of the greatest instructions of his ministry regarding prayer, "And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him."

I was quite surprised recently, to learn from a new member of the church, that he thought one had to kneel in prayer in order for the Lord to recognise it. He had not been taught that one can pour out his heart unto the Lord on any occasion. It is important to be humble in prayer, and the attitude of prayer helps us in this humility; but we can have prayer in our heart always. The Lord warned against praying on the street "to be seen of men". He suggests that we pray to Him in the privacy of our room. This does not infer that if we have a desire to offer a prayer to Him secretly, on most any occasion, it would not be heard.

There is much significance in the appeal, "Lord teach us how to pray". Prayer should be thoughtfully and consistently offered. While the Lord was here, He did give us a pattern of prayer. But it was only a suggested outline and was not meant as a stereotype form of expression. He who gave it said, "after this manner pray ye".

We should put ourselves in a right attitude for prayer. Prayer should be full of the spirit of worship and adoration. Prayer should be a means of exalting our souls and lifting us into closer communion with God. Shakespeare has made Hamlet say, "My words fly up, my thoughts remain below. Words without thoughts never to heaven go".

Possibly one of the things that appeals most to the investigator of the church is the simple manner of prayer. All their lives they have heard the cold, wordy prayers of their ministers. They have let others do their praying for them, not realising they too can converse with God. They, at first, feel that God would not hear their simple petition, with their lack of eloquence. But as they are taught the simple steps in prayer and feel the spirit which comes in communing with their Father, they come to realise this is the way Christ taught us to pray.

In the pattern for prayer Christ gave us, He told us we should: (1) To address our prayers to God the Father, (2) Thank Him for our blessings, (3) Ask Him for the things we want or the information we desire, (4) Do it in the name of Jesus Christ.

The prayers the Saviour gave were always simple conversation, as he talked to his Father. Typical of these is the prayer in the garden of Gethsemane in which he poured out his heart to his Father as any son talking to a father.

The Saviour said to "pray always". Consistent prayer will put one in mental attitude to accept the answer that comes without trying to dictate the exact process or procedure. Our Father knows far better than we do what form or kind of answer will be best for us. "Thy will be done", should characterise all our petitions. Sometimes answers to prayers might not be as we want them but often because of the shortness of our vision and our lack of experience and understanding, we ask for that which would be more harmful than helpful, and our kind wise Father withholds the gift that we sought. Then we realise what the Saviour said; "For your Father knoweth what things ye have need of, before ye ask Him."

We have come to know that often the Lord gives us problems to make us strong, when in our judgment we would avoid these trials. I like the way this thought was put by Phillip Brooks: "Do not pray for easy lives. Pray to be strong men. Do not pray for tasks equal to your power. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God".

DIVINE AUTHORITY

by JOSEPH W. DARLING
London Stake President

ON a recent air flight from San Francisco to London a stop was made at New York for refuelling. The air company had breakfast prepared for those passengers who were proceeding to London and a special ticket was provided to each of these passengers which entitled him to leave the tarmac and proceed to the restaurant on the outskirts of the airport.

Under normal circumstances it would not be possible to proceed through the customs and police barriers usually provided at the airport, but the presentation of the ticket provided by the air steward enabled each passenger to proceed freely to the restaurant and to return to the plane to continue the flight.

The ticket given to each passenger therefore represented an "authority" to perform a certain act or acts within certain limitations.

On reflection, our lives are governed by such "authorities," which, if we are law-abiding citizens, we accept without question. We accept the direction of the policeman on traffic duty; we present our travel ticket dutifully at the entrance and exit of the underground station; we would not think of entering a theatre or cinema without presenting our right of entry to the usher at the door; we seek information from the clerk at the entrance of a large building and accept and follow his direction without question. Indeed, life is made easy for us by our willingness to accept direction from those whom we recognise as having the authority to give it.

It is reasonable to expect of a people who will willingly accept and abide by secular authority that they will also recognise the existence of a higher authority—Divine Authority.

The Fifth Article of Faith of the Church of Jesus Christ of Latter-day Saints states, "We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority, to preach the Gospel and administer in the ordinances thereof."

It would seem agreeable to human reason that "no man taketh this honour unto himself but he that is called of God as was Aaron," who was called by the Lord to assist Moses in his commission to lead the children of Israel. Later, Aaron and his sons were divinely chosen from the midst of the children of Israel to act in the priest's office.

In later days—during the Christ's own ministry on earth—the apostles were called by His own voice, and the Saviour's authority must be beyond question. In the period immediately following the Christ's ministry of the earth certain ministers were called and set apart with authority—Matthias was chosen, by direction of the Lord, to fill the vacancy in the body of the Twelve occasioned by the death of Judas Iscariot. Saul, after Paul the apostle, was formally called to the work which he had to perform.

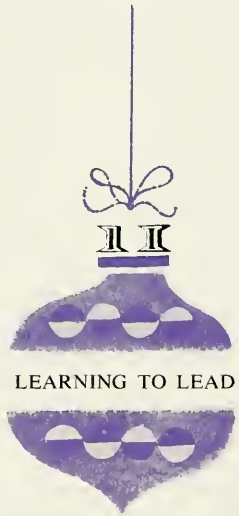
The Scriptures show that the authority of the Holy Priesthood was taken from the earth as the earlier bearers of that Priesthood were slain. It would be necessary therefore that there must needs be a restoration of the priesthood before man could again authoritatively act in the name of God.

On May 15, 1829, as two young men, by name Joseph Smith and Oliver Cowdery, were engaged in earnest prayer, an angel from heaven presented himself before them announcing himself by name as John, that same John known of old as the Baptist. He said that he had come under the direction of Peter, James and John, who held the keys of the higher Priesthood. The angel thereafter laid his hands

upon the heads of the two youths and ordained them to authority with the words, " Upon you, my fellow-servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never again be taken from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

Some short time after this event, Peter, James and John themselves appeared before the two young men and ordained them to the higher or Melchizedek Priesthood. This order of Priesthood holds authority over all offices in the Church of Jesus Christ including the power to administer in spiritual things. By these events therefore were all authorities and powers necessary to the establishment of the Church restored again to the earth.

No one may officiate in any ordinances of the Church of Jesus Christ of Latter-day Saints unless he has been ordained by those holding the requisite authority—no man receives the Priesthood except under the hands of one who holds that Priesthood himself, and that one must have received it from others previously commissioned.



LEARNING TO LEAD

by BERNARD P. BROCKBANK
Scottish Mission President

WHAT is leadership ? Some seem to have greater leadership abilities than others. What are the qualities shown in leaders that we can follow and exemplify?

First, do today and at this moment what should be done. Don't put off until tomorrow what should be done today, but do it now. This is the main secret to success and capable leadership. Being a doer and not waiting until tomorrow to do what should be done today shows great leadership. Check your own life and programme and see if you are a doer now or a planner for tomorrow. Knowing what to do and doing it is leadership. Wisdom, faith, and love are assets to help us, but they are of little value if only to be used tomorrow or sometime in the future. Use them now, *today* !

Second, preparation. Be prepared. Know your duties and assignments. Know what those directing you, your supervisors, or your leaders expect of you, then follow their counsel and direction. As members of the Church of Jesus Christ, learn what the prophet of the Church and your leaders expect of you. What is the directive for you as a servant of the Lord? Be prepared by knowing your duties and assignments. Leadership, then, is knowing what to do and doing it. Failure is knowing what to do but not doing it, or waiting until tomorrow to do today's assignments.

Third, leadership is to use the gifts of God, now. Gifts such as faith, love, joy, peace, gentleness, long-suffering, goodness, meekness, temperance, wisdom, etc. These are attributes of the Kingdom of Heaven. As missionaries, we are directing and leading people to the Kingdom of Heaven. We must use the heavenly gifts and requirements. Use love today! Use joy and happiness today! Use faith in your fellowmen and yourself today! Seek wisdom by prayer and action today! Use meekness and goodness today!

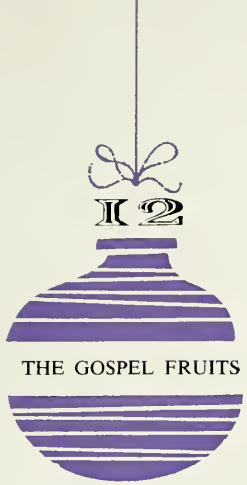
Paul said, " If we live in the Spirit, let us also walk in the Spirit." Leadership and success is walking in the Spirit today, not planning on doing so tomorrow.

John, the apostle said, " My little children, let us not love in word, neither in tongue; but in deed and in truth." (1 John 3: 18.)

We can all be leaders! Leaders are made by self-discipline and self planning and having faith with works. As a missionary and a saint under the direction of the spirit, you know what to do; when you do it and love and teach others into following you, you are a leader.

Slothfulness, traditions of men, fear, lack of self control, procrastination, thinking of self first will cause you to put off today's duties and opportunities until tomorrow. Life is short and we should live each day completely.

Let us all be leaders *today* and work as one with our Heavenly Father and our Saviour, Jesus Christ.



THE GOSPEL FRUITS

by A. RAY CURTIS

S.W. British Mission President

RECENTLY upon returning from conference sessions in London, I went to my office to find a young man and his sister waiting to visit with me. He was a recently released missionary; she, a college student, fresh, sweet, wholesome, ladylike, and a perfect specimen of Latter-day Saint young womanhood. They were to travel together, visit his field of labour, and call upon Saints who had come into the Church because of his efforts. Each had been away from home, one to school and the other on a mission. Both had passed the test; both were ready for whatever life might offer as a challenge. Both were fortified with a love of the Gospel, love for family, and a great desire to build their lives on the foundation of "Gospel Living."

Then I know of a family who, in their late eighties, are not about to face the future of "Gospel Living," but who, with peace of mind, are looking back upon the accomplishments of a life of "Gospel Living". Out of the fires of experience, the story was about like this: His mother had embraced the Gospel in Great Britain when he was eight years old. She was the third generation of Latter-day Saints. He filled a mission for four years, lost his mother while away, and had no one to meet him at the station when he returned. His only relative was a married sister, who didn't even offer him a bed for the night and a meal when he called upon her in her home. A sweet wholesome romance followed, and a large family resulted.

During their nearly 60 years of married life, this couple observed some very simple, easy-to-understand rules. They loved the Lord, loved the Gospel, kept the Sabbath day holy, attended Church regularly, and never earned a penny that wasn't tithed honestly. Their name was regularly and honestly on the fast-donation list, respect and love for the Bishop and the ward teachers was always encouraged, home-nights were religiously held in the home, where traits of honesty, cleanliness, chastity, thrift, tolerance, unity and love were taught, and modesty found itself regularly on the agenda for illustration and discussion.

Family and private prayers were held, and never-to-be-forgotten lessons were taught in those that were uttered before the evening meal as pleas were made to our Father in Heaven for the welfare of the father, or mother, or a missionary in the field, and that members of the family be honest in school, work or play. The depression years blessed the family with an appreciation for each other and the ability to sacrifice one for another. As sickness came, the ward teachers or the Bishop was called in to administer, and the faith of the parents and family brought the blessings from heaven as they became well.

One of the greatest lessons taught in this family was by example. There was mutual encouragement and assistance between the father and the mother. He was supported in his Church duties, and she was buoyed up in her callings in the MIA and Relief Society. The father was at his meetings when he should be, and the mother had clothes clean and ready and meals prepared when they should be to coincide with meeting times. Through all the years, and there were many when poverty struck, the faith of the head of the family never wavered; there was never one word of criticism of leaders heard by the children.

Now the Lord has said, "If ye love me, keep my commandments," and further, "Choose ye this day whom ye shall serve, but for me and my house, we will serve the Lord." Surely, this family exemplified the above to the letter. What are the fruits after nearly sixty years of Gospel living?

A posterity of 160 has resulted, all of whom are active in the Church. There has been only one divorce and only one marriage out of the Temple. There are or have been three members of general boards, four mission presidents or wives of mission presidents, at least five bishops or counsellors, seven stake presidents, counsellors or high councilmen, over twenty missionaries, and the head of the family has been a patriarch for over 20 years. But most of all there is a real sense of appreciation for the real values in life. Love abounds, for family, for the Lord, and for the Church. Recently, when death brought sorrow into the family, comfort and understanding was felt because all who were present had the abiding faith and knowledge that comes only from "Gospel Living."

Perhaps the greatest blessing, next to life itself, is abiding faith in God our Eternal Father and His Son Jesus Christ. This blessing is promised and will come to all who are willing to keep His commandments. "O Come all ye Faithful" certainly has added meaning to Latter-Day Saints who live within the full scope of the Gospel.

THE OXEN

Christmas Eve, and twelve of the clock
"Now all are on their knees,"
An elder said as we sat in a flock
By the embers in hearthside ease.

We pictured the meek mild creatures where
They dwelt in their strawy pen,
Nor did it occur to one of us there
To doubt they were kneeling then.

So far a fancy few would weave
In these years! Yet, I feel,
If someone said on Christmas Eve,
"Come; see the oxen kneel

"In the lonely barton by yonder coomb
Our childhood used to know,"
I should go with him in the gloom,
Hoping it might be so.

THOMAS HARDY
(1915)

HURRY sisters, hurry on with the shopping, the preparations, the cooking, for soon it will be Christmas. We are all so busy, but oh, how we love it! The hustle and bustle, the lists; trying to remember everything and everyone and do a dozen things at once. We are happy because we are working to make others happy, too.

While we are so busy preparing for our own festivities let us not forget the true meaning of Christmas and let us try and include something for those who live alone. Maybe it will only be a card, a tiny present, time taken to visit, or going round hospital wards in a group to sing carols to the patients, but "inasmuch as ye have done it unto one of the least of these . . . Ye have done it unto me."

You don't have to give expensive presents, half a dozen home made mince pies is a wonderful gift for someone who is not able to cook for themselves. A bowl of bulbs you have planted will give hours of pleasure to someone without a garden. For a little girl you love there is just about time to make a Topsy Turvy doll.

This is a rag doll with a difference, in fact, it is two rag dolls in one. Cut out in one piece a head and body, to the waist only, one in white material another in black. Stuff the bodies and add the arms, now join the two bodies together at the waist, so that you have a head at each end. Make two separate dresses, but join them together at the lower hem with right sides facing, turn so that the seams are inside. The skirts will also be joined at the waist when you have fitted them on to the doll, so that one skirt is hidden under the other and it also hides one head. When you turn it upside down the other doll in the other dress appears. Don't forget to give the black mama a turban and shawl.

Another novelty can easily be made from the bottom half of egg cartons. Cut round the bottom of the hollow that holds the egg. Now turn it upside down and paint a face on the front. Fold a piece of red material in half to form a small square, about the same size as the face, glue down the back opening, and edge the front with a strip of cotton wool. This is a cap. Add cotton wool eyebrows, a beard and a little tuft on the forehead of your face. Stick on the cap and you have a jolly little Santa, who will cheer up your table or your tree. He would also be good for marking places at a children's party. With different hats and faces you can make many other characters, so it would be quite a game for the children to see just how many they can create.

Christmas is surely everyone's favourite time, nothing is too much trouble and after all the excitement what more could one ask than to sit round the lighted Christmas tree with our families and friends and sing carols, and end the day with a prayer of thanksgiving.

Our best wishes to you all for a very happy Christmas.

woman's page

COMPILED BY MURIEL CUTHBERT

FROM THE TEMPLES OF OUR LORD

No. 8: Arizona

by President J. Robert Price

A BISHOP who resided in Mesa, Arizona, was very ill. He appeared to pass away, but in a few minutes his wife, who was by his bed, noticed that he began to breath again. As he opened his eyes she heard him say, "Only six dead ancestors over there. There should be at least 40, but there were only six. I have neglected the Lord's work. We must have a connected line of ancestors."

After his passing, his wife became very active in research and in a search made in England, found much new information that enabled her to complete a pedigree chart of the family with exactly forty new progenitors, besides the six they had done the work for in the Temple.

This experience shows how the Lord moves upon the hearts of men and women in the Church to obtain the information that is necessary in order to do our duty to our kindred dead. Not only has God laid this responsibility of us, but it is one that is inherited. We

will have to account to Him for the way we have done or neglected to do this important work in this church. We will meet our kindred dead, and we will have to account to them also.

We are not called especially upon as members of the Church to do genealogical research and temple ordinance work as we are called to go out into the world to preach the gospel, but we have the responsibility pertaining to our kindred dead that the Lord has placed upon us. The Prophet Joseph Smith has left on record this statement among his gems (*Compendium,* page 284): "The greatest responsibility in this world that God has laid upon us is to seek after our dead."

To seek after our dead means to find them out by genealogical research, to obtain the information regarding them that will identify them from all other people bearing the same name. A perfect identification is to have the individual's full name, also the day, month and year of his birth; the town, county and state where he was born; the date of his death; the name of his father and mother; and, if it is a married man, his wife's name; and, if it is a married woman, her husband's name. We regard this as complete information. We must have this information concerning our dead before we can go into the temple and do the work for them.

It places the principle of genealogical research, so far as our dead are concerned, on a part in importance with the temple work which we do for them. And when the Prophet says, "The greatest responsibility in this world that God has laid upon us is to seek after our dead," it means the responsibilty of finding them out by genealogical research and then going into the Temple and receiving for them those saving ordinances.

President Brigham Young said: "We have a work to do just as important in its sphere as the Saviour's work was in its sphere. Our fathers cannot be made perfect without us; we cannot be made perfect without them. They have done their work and now sleep. We are called upon to do ours, WHICH IS THE GREATEST WORK MAN EVER PERFORMED ON THE EARTH."

In the 110th section of the *Doctrine and Covenants,* we find an account there given of Elijah's appearing and committing to Joseph and Oliver the keys of turning the hearts of the fathers to the children, and the hearts of the children to the fathers.

About the time of this manifestation, which was on the 3rd of April, 1836, the spirit of Elijah seemed to be abroad among the people of this world. I am told that the Parliament of Great Britain in that very year made provision for the keeping of certain records throughout the Empire. Those records were to have the information that would identify the various individuals, just such information as we need in our temple work and in our genealogical research work—records of birth, of baptisms, of marriage, death and burial.

From about that time, there has been among the people of the world a spirit of desire to know more about their ancestors than ever before. Men and women of intelligence and means are spending their funds and time in genealogical research, and those family histories they compile find their way into the genealogical libraries which are accessible to the Latter-day Saints.

So if the Lord has moved upon the minds and hearts of men and women not of the Church to gather this needed genealogical information, it is important that we do our part, and make use of that information.

We are indebted to our parents for our existence here upon the earth, and for all blessings. We are also indebted to our grandparents who gave us those parents; to our great-grandparents who gave us grandparents, and so you may go back as far as our ancestors go, for that which we have inherited, and among

them no doubt are thousands of God's noble sons and daughters who served the Lord according to their understanding of what is right and proper.

They will have the gospel taught them while they are in the spirit. In justice every man must be taught the gospel here or hereafter and the Lord has graciously made provision to that end, but what is the need of it if these earthly ordinances are not available to them ?

Now when we go on to the other side what kind of accounting will we have to make to our kindred ancestry to whom we are so much indebted ? If we have not gone out of our way to obtain knowledge of them, will it be sufficient justification on our part to say that we did not know them ? If we do not minister unto their needs, what may we hope for when we come to judgment before the Lord ?

President Heber J. Grant left us this thought:

"To my mind one of the greatest and grandest and most glorious of all the labours that anyone can be engaged in is labouring for the salvation of the souls of their loved ones, their ancestors who have gone on before, who had not the privilege of listening to the gospel and embracing it. If you get into your heart and soul that this is one of the most important things you as Latter-day Saints can do, you will find a way to do it. This is the one lesson of all others that I would like to impress upon you. . . . The important thing is the desire."

LONDON TEMPLE

ENDOWMENT REPORT

OCTOBER 1962

Stakes and Missions	*Male*	*Female*	*Total*	*10 months' Total*
Leicester Stake ..	55	61	116	684
Leeds Stake ..	1	1	2	315
London Stake ..	56	62	118	806
Manchester Stake	12	53	65	428
Glasgow Stake ..	18	16	34	34
British Mission ..	15	23	38	376
South-West British	15	9	24	320
Central British ..	1	2	3	386
North British ..	—	—	—	466
North-East British	12	22	34	79
Scottish Mission ..	1	1	2	64
Irish Mission ..	21	15	36	36
	207	265	472	3,994
Visitors	393	91	484	3,214
GRAND TOTALS:	600	356	956	7,208

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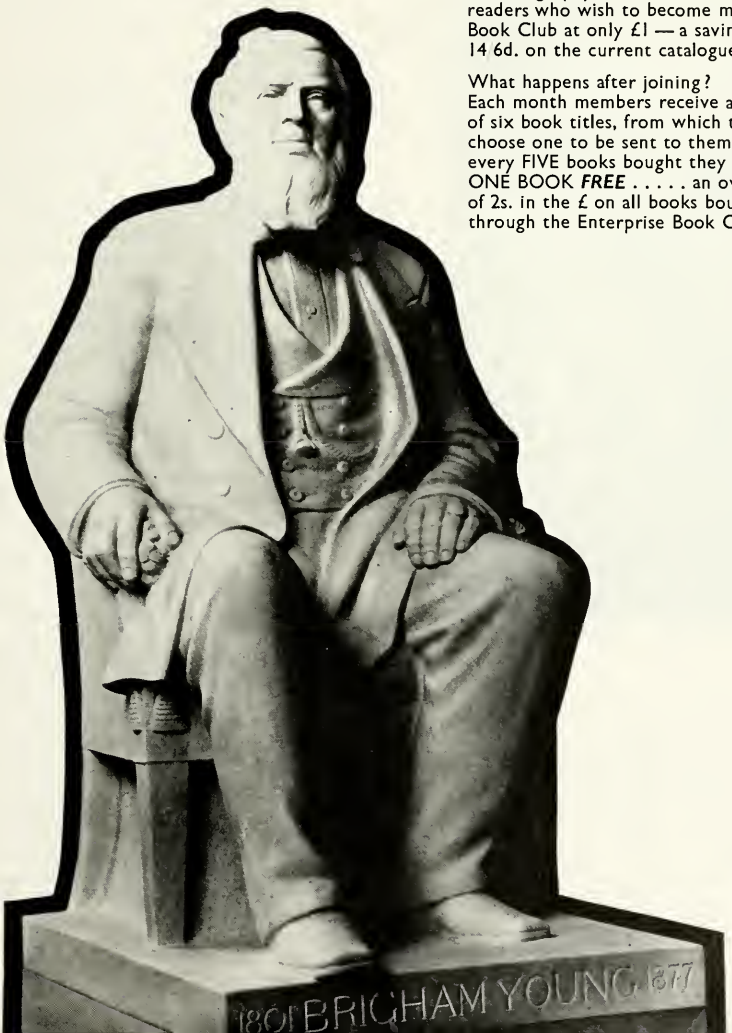

LIKE THE SUN IN THE FIRMAMENT

by
Dr. Alma P. Burton
Assistant Administrator
Department of Education

JOSEPH SMITH prophesied in 1834 that he ". . . would stand and shine like the sun in the firmament, when (his) enemies and the gainsayers of (his) testimony (would) be put down and cut off, and their names blotted out among men." (*Discourses of the Prophet Joseph Smith*, p. 161.)

In the one hundred and twenty-eight years that have passed since the Prophet made that declaration, his name has become known for good among hundreds of thousands of the inhabitants of the earth and his works have been acclaimed among all nations where the gospel has been preached.

Many evidences can be cited that proclaim that Joseph Smith was and is a Prophet of God. His words and his works have stood the test of time, and his name shines today "like the sun in the firmament" to all those who have accepted the message he proclaimed. On the other hand, it would be difficult or perhaps imposible to learn the names of those who were his avowed enemies at the time he made this prediction.

The history of the Church has been a history of sacrifice, devotion and dedication by its members. Men and women have been willing to sacrifice their worldly possessions and, in many instances, even their own lives because of the conviction that Joseph Smith was a Prophet of God. This knowledge and conviction possessed by the membership of The Church of Jesus Christ of Latter-day Saints regarding Joseph Smith presents convincing evidence that he was a Prophet.

Each month in fast and testimony meeting and each Sunday in sacrament meeting, thousands of the members of the Church bear testimony that he is and was a Prophet. Likewise, thousands of missionaries have carried this same testimony to the peoples of the world. These missionaries would not be willing to leave home, pay their own expenses, interrupt their schooling or their chosen work for two or two and a-half years to bear witness to something about which they were not convinced. This willingness indicates the sincerity and certainty of their individual conviction and testimony of the divinity of the mission of Joseph Smih and the gospel which he restored.

Parents of missionaries would not be willing to consent to their sons and daughters going on missions and accepting the responsibility of supporting them unless they, too, were convinced of the truthfulness of the gospel message. Members of the Church from all walks of life would not be willing to devote countless hours of unselfish service as members of stake presidencies, bishoprics, high councilmen, auxiliary leaders, teachers in auxiliary organisations and other church positions, unless they had a firm conviction that Joseph Smith was a Prophet of God. This great army of individuals both in the stakes and in the missions bearing testimony that Joseph Smith is a Prophet of God is remarkable evidence that he was a Prophet.

Joseph Smith gave to the world a knowledge of the personality of God. Although at the time of the first vision he was a very young man, not yet fifteen years of age, he was able to instruct ministers and lay members in the knowledge of God the Father and His Son, Jesus Christ.

When Joseph Smith emerged from the Sacred Grove in Western New York in the spring of 1820, he proclaimed the TRUTH about the personality of God. Following that experience he knew more about God the Eternal Father and His Son, Jesus Christ, than any other mortal man on earth. He learned that God the Father lives, that His Beloved Son, Jesus Christ, lives and that they are willing to make the reality of their existence known.

He learned that he, Joseph Smith, and consequently all mankind, are in the likeness and image of both our Heavenly Father and our eldest brother, Jesus Christ. He learned that God can and does speak to man. He learned that a mortal being can be protected while beholding God. He learned that when an individual is in the presence of God the devil has no power over him. He learned that an experience of this kind saps the strength of man and leaves him weak. He learned that the brightness and glory of these two heavenly personages defies all description.

He learned, subsequently, that men, even those claiming to be ministers, were unwilling to accept a true testimony of the divinity of God. He learned that he must suffer persecution because men did not believe his explanation of the Father and Son appearing to him and yet he knew that God knew that he had actually seen a vision and therefore he could not deny it. He learned that God hears and answers prayers. In the knowledge of many of these things, he stood alone, in the midst of all teachers and professors of religion, wherever he went, men set up bounds and limits to what they would accept. They charged him with blasphemy, called him a dreamer, a visionary, and used many other appellations to refer to him. The knowledge he proclaimed excited men against him and caused him to be persecuted and hindered throughout his life. However, the possession of this knowledge identified him as a servant of God and a Prophet in these latter days.

Three years following the appearance of the Father and the Son to the young Prophet, another remarkable event took place in his life. He called upon the Lord one night in prayer and as he poured out his soul to God he discovered a light appearing in his room. He said that the room continued to increase in light until it was lighter than at noonday.

". . . when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor.

"He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I have ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.

"Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him, I was afraid; but the fear soon left me." (*Joseph Smith* 2 : 30-32.)

The Prophet said that this messenger, Moroni, stated, ". . . that my name should be had for good and evil among all nations, kindreds and tongues, or that it should be both good and evil spoken of among all people."

What a claim! A young man seventeen years of age proclaimed to the world that his name would be had for good and evil among all nations, kindreds and tongues. Consider the fact that this statement was made in the year 1823 in the backwoods country of New York City by a boy named Joseph Smith, a name very common among English-speaking people. And yet, there is today a distinctness about his name which separates it apart from all other "Joseph Smiths" in the world.

Unlike any other person named Joseph Smith, his name has already become known for good and evil among many nations, kindreds and tongues. Think of the fact, too, that this claim was made before the knowledge of telegraph, telephone, radio or television. Fast travelling express trains, automobiles, buses or airplanes were yet unknown. And yet in the absence of all three conveyances the communicating devices used to disseminate knowledge, the Prophet Joseph Smith said that *his name* should be had for good and evil among all nations, kindreds and tongues.

All who have preached the gospel of Jesus Christ in these latter days and who have borne witness of the work of the Prophet Joseph Smith have learned that the people to whom the gospel is preached either become full of bitterness and hatred toward the message and person of the Prophet Joseph Smith or they become great admirers of him and of the Church. There seems to be no middle ground. His name becomes either a symbol for good or for evil as Moroni predicted.

Joseph Smith gave to the world the *Book of Mormon*, an account compiled by one named Mormon and his son Moroni. This book is the authentic history of the people who were living upon the American continent when Columbus discovered America. It is a book both of history and scripture. It makes clear many of the obscure points of the Bible and presents additional scriptural evidence of the mission of the Lord and Saviour Jesus Christ. The Book records the

personal appearance of the Saviour on the American continent following his resurrection at Jerusalem.

The Book gives evidence of the Church which was organised among the Nephite people and of the establishment of twelve disciples on the American continent to carry forth the work of the Saviour following his ascension into heaven. The *Book of Mormon* gives a history of the three different groups who inhabited the American continent; the Jaredites, the descendants of Lehi, and the Mulekites. It is a book of scripture for the benefit of God's children as is the Old Testament and the New Testament for people of former times.

The *Book of Mormon* has stood the "test" for 132 years. From the time the Prophet Joseph Smith sent it forth to the inhabitants of the earth, men of many nations have ridiculed, discredited, and attempted to point out the errors in its history or its message. Regardless of this, no one has been able to show either error or inconsistency in its history or its message.

Joeph Smith's claim to being a Prophet is substantiated by the fact that he was not a learned man in ancient languages. Neither was he learned in the knowledge of culture, history, or any of the arts associated with the production of a book so important and outstanding as the *Book of Mormon.* Also, the fact that he was only twenty-four years of age when the Book was published is a significant point. He did not claim to have written the *Book of Mormon* by his own knowledge; rather, he declared that the Book was tranlated from plates which were given to him by a resurrected person, and that he translated the plates through the Urim and Thummin by the gift and power of God. Only a Prophet of God would make such a claim and only a Prophet of God could produce a book such as the *Book of Mormon.*

The Prophet Joseph Smith sent forth, under the direction of the Lord, a book of scripture known as the *Doctrine and Covenants.* The revelations included in this book have been circulated among the people of the world for over 125 years proclaiming the word of God in these latter days. The Lord designated section one of the *Doctrine and Covenants* as His preface and revealed that the book was intended to be published and sent to the inhabitants of the earth. The Lord stated concerning the revelations which were included in the *Doctrine and Covenants* that men should:

> Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.
>
> What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same. (*Doctrine and Covenants* 1:37:38.)

The revelations given in the *Book of Doctrine and Covenants* coincide in their meaning and in their message with the scriptures contained in the *Holy Bible* and give particular direction to mankind in these days. A Word of Wisdom, which is a code of health, was given to protect the Saints against the evils and designs which exist in the hearts of conspiring men in these days. A knowledge of the kingdoms and glories of God was given. A knowledge of the fact that Adam called his posterity together "three years previous to his death" in the valley of Adam-ondi-Ahman and gave them his blessing was included. The record of the appearance of heavenly messengers including Moses, Elias, Elijah, Peter, James and John, John the Baptist, and other heavenly personages who lived in former times was recorded in the *Doctrine and Covenants* by the Prophet.

A prophecy regarding the Civil War of the United States was given almost thirty years before the conflict began. Many significant teachings regarding the operation of the Church, the function of the Priesthood, advice and counsel to the members of the Church are also included in these revelations.

Joseph Smith produced a third book of scripture in which were included the *Book of Abraham* and the *Book of Moses.* By translating rolls of papyrus, the Prophet Joseph Smith made known the great knowledge Abraham possessed concerning the things of God. He made known that Abraham also possessed the Urim and Thummim. Abraham's manuscript revealed extensive information regarding the creations of God and taught that the first creation was Kolob and that that creation was nearest to the residence of God. He gave additional information regarding the other planets as they are related to the great planet Kolob. Many truths which Joseph Smith understood from translating the record of Abraham are still not known by learned men.

The *Book of Moses* was received through revelation by the Prophet Joseph Smith. Through this book the Prophet restored many of the plain and precious teachings of the Old Testament, teachings that make many points clear and understandable. For instance, the Prophet said that the statement in Genesis 6:6, "It repented the Lord that he had made man on the earth," ought to read, "It repented Noah, and his heart was pained that the Lord had made man on earth" (Moses 8:25). Many other corrections and additions were made in Moses' account as it appears in Genesis.

Joseph Smith was the Prophet of God for this the Dispensation of the Fullness of Times, and many more reasons and evidences might be cited that proclaim this truth. But for the sake of space we have presented only these few items.

Hundreds of thousands of people have in the past and do now bear witness that Joseph Smith was and is a Prophet of God.

The prophet brought again to the earth the knowledge that God still communicates with man as he did with the Prophets of olden times.

The Prophet's name has become known for good and evil among many nations, kindreds and tongues in partial fulfilment of the statement that it will become known for good and evil among *all* nations, kindreds and tongues.

Joseph Smith brought forth additional scripture through the *Book of Mormon, Doctrine and Covenants,* and the *Pearl of Great Price* as did Moses, Isaiah, John, Paul and others in former times.

The Prophet Joseph Smith does "stand and shine like the sun in the firmament." Each year his name and his work have become known among more people on the earth. The work he established will continue to roll forth, fulfilling the prophecy of Daniel wherein he prophesied that it would fill the earth.

The time will yet come when the declaration made in the *Doctrine and Covenants* regarding Joseph Smith will become accepted knowledge among the inhabitants of the earth. It was recorded that:

> Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. In the short space of twenty years, he has brought forth the *Book of Mormon,* which he translated by the gift and the power of God, and has been the means of publishing it on two continents; has sent the fullness of the everlasting gospel, which it contained, to the four quarters of the earth; has brought forth the revelations and commandments which compose this book of *Doctrine and Covenants,* and many other wise documents and instructions for the benefit of the children of men; gathered many thousands of the Latter-day Saints, founded a great city, and left a fame and name that cannot be slain. He lived great, and he died great in the eyes of God and his people; and like most of the Lord's anointed in ancient times, has sealed his mission and his works with his own blood. (*Doctrine and Covenants* 135:3.)

Joseph Smith stands today at the head of the Dispensation of the Fullness of Times and is at present engaged in a work that will bring eternal benefits and blessings to mankind. He was and is a Prophet of God, and all who will seek to learn about him may know this truth. He "shines like the sun in the firmament" while the names of his enemies have sunk into oblivion.

The Author

Dr. Alma P. Burton, who wrote the above article, is well known on both sides of the Atlantic for the many books he has written on Church affairs. He is an Assistant Administrator in the Department of Education of the Church. He is also President of the Sharon Stake.

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PROGRESS REPORT ON CHAPELS — *September*

AREA	WARD OR BRANCH	STAKE OR MISSION	SUPERVISOR	START DATE	% COMPLETION 10 20 30 40 50 60 70 80 90 100
BRITISH	WYTHENSHAWE	MANCHESTER	H. BOREN	25 May 61	FINISHED 15 DEC 61 DEDICATED 15 JULY 62
BRITISH	NE. AYCLIFFE	NTH. BRITISH	L. CLINE	27 May 61	
BRITISH	ROCHDALE	MANCHESTER	L. WORTLEY	10 June 61	
BRITISH	READING	BRITISH	C. ERICKSON	12 June 61	
BRITISH	LEEDS	LEEDS	C. HARRIS	17 June 61	
BRITISH	YORK	NTH. BRITISH	L. HIATT	24 June 61	
BRITISH	W. HARTLEPOOL	NTH. BRITISH	R. LANE	1 July 61	
BRITISH	LIVERPOOL	MANCHESTER	O. GRUNDVIG	22 July 61	
BRITISH	SUNDERLAND	NTH. BRITISH	M. HARDING	12 Aug 61	
BRITISH	MERTHYR TYDFIL	CEN. BRITISH	A. ANDERSON	24 Aug 61	
BRITISH	DEWSBURY	LEEDS	R. SMITHSON	2 Sept 61	
BRITISH	CRAWLEY	LONDON	M. MOORE	16 Sept 61	
BRITISH	LOWESTOFT	CEN. BRITISH	D. WOODBURY	23 Sept 61	
BRITISH	DRUMCHAPEL	SCOTCH-IRISH	S. McDONALD	14 Oct 61	
BRITISH	BELFAST	SCOTCH-IRISH	S. JAMES	19 Oct 61	
BRITISH	NOTTINGHAM	LEICESTER	F. NEILSEN	4 Nov 61	
BRITISH	SOUTHEND	BRITISH	J. MORSE	8 Nov 61	
BRITISH	DERBY	LEICESTER	D. LASSIG	11 Nov 61	
BRITISH	BEVERLEY	NORTH BRITISH	W. STREIBEL	18 Nov 61	
BRITISH	STOCKPORT	MANCHESTER	M. NEUFFER	15 Dec 61	
BRITISH	STAKE CENTER	MANCHESTER	H. BOREN	8 Feb. 62	
BRITISH	STEVENAGE	LONDON	S. HAYWARD	24 Mar 62	
BRITISH	EPSOM	LONDON	R. FISHER	31 Mar. 62	
BRITISH	NORTHAMPTON	CEN. BRITISH	H. JENSEN	1 Apr 62	
BRITISH	NORWICH	CEN BRITISH	W. STEWART	7 Apr 62	
BRITISH	CAMBRIDGE	CEN. BRITISH	L. SEELY	14 Apr 62	
BRITISH	MISSION HOME	CEN. BRITISH	J. SPARKS	27 Apr 62	
BRITISH	ROMFORD	BRITISH	N DE JEL	19 May 62	
BRITISH	SOUTHPORT	MANCHESTER	C. JOHNSON	23 June 62	
BRITISH	KIRKCALDY	SCOTTISH	F CURTIS	23 June 62	
BRITISH	PAISLEY	SCOTTISH	C WATSON	30 June 62	
BRITISH	ASHTON/OLDHAM	MANCHESTER	E THEOBALD	7 July 62	
BRITISH	LOUGHBORDUGH	LEICESTER	R ORR	7 July 62	
BRITISH	IPSWICH	CEN BRITISH	D WORTHEN	11 July 62	
BRITISH	AYR	SCOTTISH	C. BUCHANAN	14 July 62	
BRITISH	SCUNTHORPE	NO BRITISH	W LAWS	14 July 62	
BRITISH	DUDLEY	LEICESTER	L MACHEN	4 Aug 62	
BRITISH	DUNDEE	SCOTTISH	R DAVIS	18 Aug 62	

Sister Missionaries of the Scottish Mission, with Sister Brockbank, wife of the Mission President.

NEWS FROM STAKES AND MISSIONS

MONDAY, October 22, a unique day at "Glynhill" as the Scottish Missionary Sisters met for a day of instruction and "getting acquainted".

"The Greatest Thing in the World" was the theme of the conference, the text for which was taken from Paul's masterful discourse on charity, the pure love of Christ. (1 Corinthians Chapter 13.)

The Sisters were warmly greeted at the mission home by President and Sister Brockbank, the Mission Home Sisters and the Travelling Sisters. An instructional meeting began at 1 p.m. President Brockbank spoke to the sisters on the theme, love, and its great need and application in missionary work and in dealing with God's children. Several Sisters spoke on various aspects of proselyting work; also, Elder Stephen T. Evans, Missionary Secretary.

During the course of the afternoon, Sisters Shareon Allington and Margaret Fisher were awarded a small plaque as the top sisters for the month of September in group teaching. This little contest among the Sisters was for the purpose of stimulating "group-mindedness" and directing more time in effectively teaching groups. The afternoon meeting closed with a talk by Sister Brockbank on "What It Means to be a Lady Missionary." As a token of their appreciation, the Sisters presented Sister Brockbank with a small souvenir of Scotland.

A lovely buffet dinner was served in the late afternoon followed by a testimony meeting in the evening, which was indeed a spiritual feast. Each Sister returned to her field of labour with a keen and glowing desire to rededicate her heart, might, mind and strength to the service of the Lord in Missionary work.

The Sisters of the Scottish Mission wish to express their sincere love and appreciation to President and Sister Brockbank for their great leadership and direction. Their lives of dedication and loyalty to the Lord's work stand as an example and ideal for each of us.

MORE than 200 young people from all over the Central British Mission—which includes Wales—assembled on the East Coast at the Royal Hotel, Lowestoft, for a wonderful three-day conference at the end of September.

This was the first youth conference to be held since the organisation of the Central British Mission just over a year ago, and it was a tremendous success. There were representatives from every corner of the mission.

One of the highlights of the conference was a sunrise testimony meeting on the beach. It turned out to be a beautiful day, and the sun broke through the clouds as the testimonies were being borne. Another event to be remembered was a beach bonfire, which was followed by the Gold and Green ball in the hotel ballroom.

Brother Arthur H. Gibbs, with his wife Phyllis, were the Mission Board representatives in charge of MIA. They supervised the conference together with the Mission President's First Counsellor, Brother Ralph Pulman.

* * *

The West Belfast Branch has now been split into two—the Stranmillis Branch and the Cavehill Branch. At the same time the East Belfast Branch has been split into the Rosetta Branch and the Mountpottinger Branch.

* * *

A BRIGHT new era dawned in the history of the Church in the North-Eastern part of England during the months of September and October. September 16 and October 7 marked the completion of two beautiful new chapels by Church Building Missionaries and Supervisors. These two buildings—one in York, the other being in West Hartlepool—are the first to be finished from plan to completed chapel in all of the British Isles.

On the two Sundays the saints and missionaries in each area gathered together to offer up their praise in Thanksgiving Services. The gentle strains of organ music greeted all who entered the chapels. And then, a golden stillness filled the air—silent reverence . . . the attitude of thanksgiving was all that could be felt. The beauty of the services brought a new ray of hope into the hearts of all who attended. The climax that high-lighted the sacred services was when Elder J. Neil Bradley, British Isles Building Supervisor, handed the keys of the new buildings to the local branch presidents.

A third Chapel is nearing completion at Newton Aycliffe, which will make three completed buildings within the mission.

* * *

ON Saturday, October 6, more than 60 young men from eight wards and branches in the London Stake assembled at the Tooting Bec Sports Ground to compete for the Stake President's Silver Challenge Cup.

President A. Ray Curtis, who presides over the South-West British Mission, breaking ground on the chapel site at Downend, Bristol.

This programme was organised for the Under 21 Aaronic Priesthood, and the cup was won by boys from the Epsom Branch, North London Ward was second, with Crawley Ward third. President Frank Holland, Second Counsellor in the Stake Presidency, presented the Silver Challenge Cup. Brother Victor Palmer was senior steward, and the Elders Quorum and Relief Society assisted.

* * *

Grimsby Branch MIA decorated their recreation room with autumn leaves and branches for an "Autumn Leaves Dance," which they held on October 5. In keeping with the countryside effect of the decorations, country dances and old-time dances were included in the programme. Refreshments were prepared and served by MIA members.

* * *

The sisters of the West Belfast Branch Relief Society contributed £50 to the Branch Building Fund this year.

Sisters from the North-East British Mission photographed with Sister Boyer on their visit to the London Temple recently.

SCARBOROUGH sisters set up a stall in the Scarborough Covered Market recently and sold home-made cakes and pastries. The baking was done by all the Relief Society members and sales were very brisk . . . so brisk, in fact, that they were soon out of stock and two of the sisters hurried home to do more baking. This was their first attempt in the market and they raised £6 19s. 5d. for their Branch Building Fund.

* * *

Quoted from the *Spectator*, Bangor:—

"THE Church of Jesus Christ of Latter-day Saints held their first Irish Youth Convention at the Queen's Court Hotel, Bangor.

"Members came from Belfast, Rathcoole, Omagh and Londonderry as well as from Bangor to attend the events on the Saturday. They gathered for lunch, at which there were approximately 140 present.

"After lunch, competitions were held in the fields of speech, drama, music, dancing and table tennis. There was also a handicrafts exhibition. The entries were good, especially for the music contests.

"After dinner, the group assembled in the ballroom for the evening entertainment, which consisted of all the best items from the speech, drama and music contests. These proved to be entertaining and varied, and included an original play performed and written by five members from West Belfast Branch. There was also a male quintet and an excellent dramatic reading of Dickens *The Mad Man.*

"Sidney Colquhoun, winner of the premier award for amateur dramatics in Ulster, and Roy Alcorn, who has produced for Queen's University and for UTV, gave a talk and demonstration on the art of dramas.

"The evening closed with singing—a rendering by Mrs. Sandra Covey of 'The Wind is a Lion' and 'One Fine Day,' with 'If I Loved You' as an encore. Mrs. Covey, a former soloist with the world-famous Mormon Tabernacle Choir, presented the certificates of merit to those who had gained them.

"The Mayor of Bangor (Alderman C. A. Valentine, J.P.), who attended the evening programme, explained that as Mayor of the town he liked to know what was happening in it, and to meet with all the different religious sects. He was most impressed with what the Mormon Church was doing for its youth. He had noted that the Church was building a new chapel on the Holywood Road and hoped that perhaps he might be able to attend any opening ceremonies. In Mr. Colquhoun's dramatic talk he had learned more about drama than in the last 20 years. The outstanding item of the evening for him had been the solo rendered by Mrs. Covey, and he only wished he could do something half as well.

"The Mayor closed his remarks by thanking all concerned for a wonderful evening, and wishing the church choir every success in its entry in the Bangor Musical Festival.

"Professor Stephen R. Covey, President of the Irish Mission, then said a few words in reply.

"The conference on the Sunday was attended by some 220 members and friends. The main speaker was Professor Stephen R. Covey, who is a graduate of Harvard University."

Left: *West Hartlepool Chapel*

Above: *Relief Society sisters from Shildon, Bishop Auckland, Spennymoor, Newton Aycliffe and Darlington at a work party in the new chapel at Newton Aycliffe. Forty women scrubbed and painted for three hours and then enjoyed hot soup which had been sent to them by the president of the Knorr Soup Company. The president is a personal friend of Elder Ezra Taft Benson.*

Right: *Members of the Middleton Branch, Manchester Stake, who enjoyed a trip along the Manchester Ship Canal.*

Below: *President Frank D. Holland, of the London Stake, presenting the Stake President's Challenge Cup to the Epsom Branch.*

CONFERENCE REPORT

MY small son lay asleep on my lap, exhausted by the day's excitement. The evening before, he had gone to bed with one thought in his mind, tomorrow was Conference day and even at the tender age of four, that word conjured up pleasures to come.

At 7 p.m. he was up and ready to co-operate in the preparations and just after eight o'clock, we were hurrying for the bus which would take us all to town. There, at the meeting point, was my son's joy and delight, a motor coach, already holding some of the children he loves so much and with whom he would be spending a great deal of the day.

The sun was shining and we were in good time, but on arrival at Leicester, we felt the cold October wind as we crossed the car park in search of the entrance to Granby Halls. The Indian summer days were gone; the air held a frosty chill and the almost empty, unfamiliar hall, looked uninviting. But soon, friendly faces started to appear and that curious, exciting atmosphere began to develop.

Eventually, we found the Sunday School room. It was warmer in there but my boy would not stay, so, returning to the Conference hall, we were fortunate to see President Hugh B. Brown and President N. Eldon Tanner unobtrusively making their way to the platform. Some of us had never seen President Brown before, only his photograph, but we knew him at once, with his thick, white hair.

The sound of the Tabernacle Choir came over the loudspeakers and the atmosphere mounted. Soon, the October Conference was in full swing as we sang hymns and heard from the speakers. Tension began to rise as the Stake President, President K. J. Poole, announced that first President Tanner and then President Brown would talk to us.

The cold and the surroundings were forgotten as we listened to our great churchmen. President Tanner entertained us with his quick statistical method, (for example, by a show of hands, we saw how many people present had joined the church since the Leicester Stake was organised in March, 1961) and also gave us the benefit of his wisdom.

Then, President Hugh B. Brown stood before us. Even from half way down the hall one could take in the full force of those discerning eyes. His stature and the authority in his voice left no doubt as to his great calling as an apostle of the Lord in this present day. His bearing, commanded one's entire attention and his compelling words, so filled with truth and knowledge, bounced through the air so that not a single point could be missed, His talk rose to a tremendous climax and the congregation felt suspended in space.

"Go on, go on," our hearts cried within us, but President Brown consulted his watch and soon concluded.

After the benediction, streams of saints crowded forward to shake the hand of this beloved man of the church, but there were so many people there, (1105, we were told), that some of us were less fortunate. The question we all wanted answering was, "Will President Brown speak again this afternoon?"

We need not have worried. The afternoon session began and testimony from loving, giving hearts, poured forth without ceasing. Again we were privileged to hear from the now familiar and much loved President Tanner.

My sleeping child weighed heavy, and gently I passed him to my husband as, for the second time that day, President Brown stood up to speak. The mood was already built. With tingling skin, we were ready to listen to every word.

There was many a misty eye as we heard the story of the seventy-five American servicemen during World War II, who, after a two-hour meeting with President Brown, then clamoured for a testimony meeting, which lasted a further two hours. President Brown had already told us that peace could only come to our troubled world through the gospel of Jesus Christ and now we felt strangely warmed and comforted as, in conclusion, he blessed the people there assembled with so many blessings and, so important to my mind, the peace of God in our hearts and homes.

All heads were turned as President Tanner and President Poole led this great Apostle from the Conference hall. The words of the hymn we were singing, "Abide with me," could well have been, "Abide with us a little longer."

MISSIONARY ACTIVITIES

British Mission

ARRIVALS :

Richard D. Callahan, from Chula Vista, California, to Mission Home.
Brent R. Clark, from Ogden, Utah, to Garden City.
Ken L. Crandall, from Provo, Utah, to Rochester.
Barbara A. Davies, from Salt Lake City, Utah, to Dover.
Duard H. and Vera H. Erickson, from Afton, Wyoming, to Dover.
Marty D. Farnsworth, from Salt Lake City, Utah, to Temple.
Don S. Gull, from Sandy, Utah, to Wembley.
Paul J. Hixson, from Mount View, California, to Temple.
Benjamin K. Hutchinson, from Salt Lake City, Utah, to Romford.
Ruth Huges, from Kamas, Utah, to St. Albans.
Sandra Leatham, from Othello, Washington, to Southend.
Harold D. Mann, from Bountiful, Utah, to Dover.
Michael G. Marler, from Fort Collins, Colorado, to Southend.
Shirley A. McMichael, from Macon, Georgia, to Edmonton.
Gordon L. Moore, from Payson, Utah, to Rochester.
Charles D. Morris, from St. George, Utah, to St. Albans.
Daniel O. Myers, from St. George, Utah, to Rochester.
D. Glenn Ostlund, from Phoenix, Arizona, to Romford.
Richard K. Schmidt, from Alberta, Canada, to Rochester.
Jerald W. Scorse, from Holbrook, Arizona, to Garden City.
Vernon C. Sherman, from Kalamazoo, Michigan, to Temple.
Richard E. Swinyard, from Salt Lake City, Utah, to Dover.
William Kent Stemmons, from Idaho Falls, Idaho, to Wembley.
Wilford Daniel Gillespie, from Provo, Utah, to Gillespie.

RELEASES :

October 5, 1962
Wallace Martin McCook, from Tempe, Arizona. Districts laboured : Bristol, Essex, West London. (Travelling Elder, Rod of Iron Group, Supervising Elder of Catford.)

October 18, 1962
Elmo A. Nelson, from Salt Lake City, Utah. Districts laboured : West London, Reading, South Coastal, South Temple, Croydon. (Travelling Elder, Supervising Elder of Southend.)
Vayla N. Bradford, from Hyrum, Utah. Districts laboured : Bristol, Winchester, Croydon, Dover.

November 1, 1962
Kenneth H. Patey, from Lethbridge, Alberta, Canada. Districts laboured : Leicester, Peterborough, Croydon, Central London, Hyde Park. (Travelling Elder, Supervising Elder of South London. Publications editor and art work in Mission Home.)

November 2, 1962
Diana Antonia Woltjer, from Salt Lake City, Utah. (Assigned as President Tanner's Secretary.)

APPOINTMENTS :

Gerald Tedrow, appointed Assistant to President.

Central British Mission

ARRIVALS :

October 24, 1962
Kenneth Jack Coleman, Jr., from Albuquerque, N. M., to Nottingham.
Vivian Iris Nyman, from North Logan, Utah, to Stafford.
Ferror Simper, from Vernal, Utah, to North Birmingham.
Hyrum William Tatton, from Moab, Utah, to Birmingham.
Arlo Bryan Weston, from Sheridan, Montana, to Birmingham.

October 27, 1962
Billie Joe VanSlyke, from Deer Park, Washington, to Wales.

RELEASES :

October 17, 1962
David W. Johnson, from Salt Lake City, Utah. Districts laboured : Birmingham, Coventry, Mission Home, Ipswich, Mission Home. (Travelling Elder, Supervising Elder, Ipswich District. Zone Counsellor—Prince of Wales Zone, Robin Hood Zone, Shakespeare Zone.)
Richard E. Hills, from Salt Lake City, Utah. Districts laboured : Birmingham, Malvern Hills, North Birmingham, Potteries, Merthyr-Tydfil, Nottingham, Mission Home. (Travelling Elder, Supervising Elder, Potteries, Merthyr-Tydfil and Nottingham Districts, Zone Counsellor—Robin Hood Zone.)
Warren E. Babcock, from Whittier, California. Districts laboured : Birmingham, Malvern Hills, Chester, Potteries, Coventry.

October 18, 1962
Kay Bonnie Driscoll, from Lomita, California. Districts laboured : Leicester, Birmingham, Newport, Nottingham, Mission Home.

October 20, 1962
Loretta Mabel Anderson, from Weiser, Idaho. Districts laboured : Birmingham, North Birmingham, Northampton, Mission Home. (Missinn Recorder).

Irish Mission

APPOINTMENTS :

October 22, 1962
Richard James Kirk, appointed Second Counsellor in the Mission President.

ARRIVALS :

October 24, 1962
Ronald Kirtley Bell, from Monroe, Utah, to South Belfast.
Lyndon Steven Clayton, from Granada Hills, California, to Lisburn-Portadown.
Bryan "A" Lowe, from San Bernadino, California, to Central Belfast.
Thomas Chester Mebegan, from Tacoma, Washington, to Larne-Ballymena.
Thomas Roger Olson, from Salt Lake City, Utah, to Londonderry.
Arthur Russell Piper, from Orem, Utah, to Larne-Ballymena.
Ronald Hal Roberts, from Los Angeles, California, to Holywood.
James Erwin Sheffield, from Springville, Utah, to Lisburn-Portadown.
Neil Morse Williams, from Boise, Idaho, to Lisburn-Portadown.

North British Mission

ARRIVALS :

October 3, 1962
Hugh David Voorhees, from Salt Lake City, Utah, to North Manchester.
David Emanuel Thomas, from Salt Lake City, Utah, to Rochdale.
Kenneth B. Pendleton, from Bountiful, Utah, to East Manchester.
Wallace Skidmore, from Seattle, Washington, to North Manchester.
David B. Brinkerhoff, from Worland, Wyoming, to West Manchester.
Samuel Collin Orme, from Portland, Oregon, to Stockport.

October 16, 1962
Neal Kent Steadman, from Riverton, Utah, to South Manchester.
Raymond Everett Bennett, from Springville, Utah, to Liverpool.
Howard Neil Lee, from St. Johns, Arizona, to Preston.
Martin Eli Monson, from Pleasant Grove, Utah, to Burnley.
Jacob Ross Uibel, from Mountain View, Canada, to Kendal.
Ronald Albert Watson, from Blythe, California, to Liverpool.
Gordon A. Wilson, from Sunnyvale, California, to Kendal.
David Ross Lllywhite, from Logan, Utah, to Wirral.
Don Jay Brown, from Orem, Utah, to Lake.
Richard Lee Ricks, from Falls Church, Virginia, to Lake.

APPOINTMENTS :

October 18, 1962
Thomas Hanson, appointed to be 2nd Counsellor to the President.
Lynn W. Logan, appointed to special assignments in the Mission Office.
Ronald Norton, appointed Assistant to the Mission President.
Calvin Samsion, appointed as Assistant to the President.

RELEASES :

September 13, 1962
William Douglas Callister, Jr., from Salt Lake City, Utah. Districts laboured : Newcastle, Lake, Leeds, East Manchester, North Manchester, Preston, Stockton. (Travelling Elder, District Leader of Blyth District, and Zone Counsellor of Zone III.)

September 20, 1962
Clyde Charles Pearce, Jr., from Fresno, California. Districts laboured : Irish, Newcastle. (Mission Secretary, and District Leader of Sunniside District, 2nd Counsellor in the Mission Presidency.)

September 21, 1962
Dora Evalyn Jones, from Salt Lake City, Utah. Districts laboured : Leeds, Sheffield, Doncaster, East Manchester, Sunniside, Grimsby, Sheffield, West European Mission Office.
Joseph Deon Hutchings, from Riverton, Utah. Districts laboured : South Manchester, Hull, Durham, Preston, Sheffield, (Travelling Elder and District Leader of Newcastle and Wirral Districts. Statistician in the Mission Office.)

September 27, 1962
Antoine Turley Powell, from Lehi, Utah. Districts laboured : Grimsby, Bradford, Burnley, South Manchester, North Manchester, St. Helen's. (Travelling Elder, and District Leader of Hull District. Zone Counsellor in Zone IV.)

September 28, 1962
Ferris Ray Bennett, from Meadow, Utah. Districts laboured : Bradford, Newcastle, Leeds, Grimsby, Preston, Middlesbrough.

October 5, 1962
Garlan Fitzgarrald, from Bridgeport, Nebraska. Districts laboured : Durham, St. Helen's, Preston, Leeds, Burnley, South Manchester, Gateshead. (Travelling Elder.)

October 19, 1962
Ronald Dee Hughes, from Orofino, Idaho. Districts laboured : Bradford, North Manchester, Leeds, Burnley, Sheffield, Halifax.

October 25, 1962
John Franklyn Watkins, from Pasadena, California. Districts laboured ; Liverpool, Sheffield. (Travelling Elder, District Leader of North Manchester, Mission Secretary, Zone Counsellor.)
Carl J. Westbrook, from Sanford Colorado. Districts laboured : Liverpool, Preston, Hull, Blackburn, Leeds, Newcastle, Wirral, Preston, Stockton, (District Leader of Bradford District.)

December 6, 1962
Thomas Brent Dunroe, from Murray, Utah. Districts laboured ; Liverpool, St. Helens, Sheffield, Bradford, Blyth. (Travelling Elder, Preston, Stockport. District Leader of Rochdale.)
Jon Paul Leatham, from Salt Lake City, Utah. Districts laboured : Hull, Durham, Burnley, Lake. (Travelling Elder Newcastle, Bradford. Supervising Elder of Sunderland, Zone Counsellor of Zone 2.
Howard Leslie Nuttal, from Provo, Utah. Districts laboured : Hull, Preston, Grimsby, Lake, South Manchester, Wirral.

December 14, 1962
Ronald Lynn Tolman, from Downey, California. Districts laboured : Burnley, Hull, Bradford. (Travelling Elder, Supervising Elder of South Manchester, Mission Secretary.)
David Fullmer Linford, from Salt Lake City, Utah. Districts laboured : Bradford, St. Helens, Blackburn, Newcastle. (Travelling Elder, Grimsby, Sunderland, East Manchester, West Manchester.)
Marv Ellis Leavitt, from Las Vegas, Nevada. Districts laboured : Leeds, North Manchester. (Travelling Elder, Supervising Elder of Burnley, Supervising Elder of Shields, Supervising Elder of West Manchester.
Clinton Willard Housley, from Richmond, Utah. Districts laboured : South Manchester, Liverpool, Bradford, Grimsby, Burnley, Hull, Sunderland, (Travelling Elder, Preston, Kendal, North Manchester, District Leader of North Manchester.)

December 15. 1962
Wendell A. Hansen, from Spanish Fork, Utah. Districts laboured : Sheffield, Hull, Liverpool. (Travelling Elder, Bradford, Supervising Elder of East Manchester, Zone Counsellor—Zone 1.)
Kenneth Miller Hokanson, from Thayne, Wyoming. Districts laboured : Newcastle, Burnley, Leeds, Doncaster, East Manchester, Sheffield. Hull, East Manchester. (District Leader of Warrington.)

December 28. 1962
Evelyn Brough, from Kaysville, Utah. Districts laboured : Bradford Middlesbrough, Liverpool, Stockton, West Manchester.
Rachel Ann Bowen, from Salt Lake City, Utah. Districts laboured Grimsby, Liverpool, Middlesbrough, Preston.

Scottish Mission

ARRIVALS :

September 3, 1962
Catherine Easton Richardson, from Johnstone, Renfrewshire, to Barrhead.

September 21, 1962
Phillip Douglas Buchanan, from Ayr, Scotland, to East Glasgow.

September 25, 1962
Jeffrey Marion Alder, from Los Angeles, California, to Central Edinburgh.
Janice Barben, from West Jordan, Utah, to West Edinburgh.
Darrell Lee Cheney, from Burley, Idaho, to North Scotland.
Rawson Dennis Child, from Logan, Utah, to Castlemilk.
James Douglas Crapo, from Idaho Falls, Idaho, to Galashiels.
Kenneth Wayne Crookston, from American Fork, Utah, to East Glasgow.
Harold Easton Egan, Jr., from Salt Lake City, Utah, to North Glasgow.
Jonathan Kirk Graff, from Madrid, Spain, to Paisley.
Timothy James Hayes, from El Cajon, California, to North Scotland.
Farrell E. Holmes, from Phoenix, Arizona, to Dunfermline.
Collin J. Tanner, from Salt Lake City, Utah, to Easterhouse.

October 22, 1962
Curtis G. Agren, from Ogden, Utah, to South Scotland.
Allan Lee Asplund, from Glenwood, Alberta, Canada, to Dundee East.
Garr B. Campbell, from Providence, Utah, to Kirkcaldy.
Joyce Renee Carter, from Salt Lake City, Utah, to Kirkcaldy.
Wiley Henry Cragun, from Ogden, Utah, to Aberdeen North.
Howard Dunn Furner, from Salt Lake City, Utah, to Easterhouse.
Keot Lewis Kindred, from Springville, Utah, to North Glasgow.
Kathleen Mower, from Ogden, Utah, to Aberdeen North.
James William Ritchie, from Heber, Utah, to Dumbarton.
Don Stahle Stoker, from Clearfield, Utah, to Falkirk.

October 23, 1962
Robert Neal Allread, from Mesa, Arizona, to Ayr.
Donald Charles Bass, from Grass Valley, California, to South Glasgow
Alan Warner Bolles, from Portland, Oregon, to Castlemilk.
William Brent Christensen, from Farmington, New Mexico, to East Edinburgh.
Donald Eugene Greenwood, from Los Altos, California, to Dumbarton.
Roger Lynn Judd, from La Mesa, California, to Cranhill.
Ralph Bryant Lake, from Eugene, Oregon, to Cranhill.
James Canoon Maxwell, from Englewood, Colorado, to Kilmarnock.
Elbert Eugene McBride, Jr., from Buckeye, Arizona, to Central Glasgow.
Fred Earl Rose, from Long Beach, California, to South Glasgow.

October 27, 1962
Joseph Ralph Thompson, Jr., from Cedar City, Utah, to Barrhead.
Ronald Forsyth, from By Glasgow, to Falkirk.

APPOINTMENTS :

September 15, 1962
Jerold L. Gallacher appointed Mission Printer.
Merrill R. Hunt appointed Assistant to the Mission President.
David N. Sundwall appointed Assistant to the Mission President, Zone Counsellor.
Grant A. Moulton appointed Assistant to the Mission President, Zone Counsellor.

September 18, 1962
Brent K. Campbell appointed Assistant to the Mission President, Zone Counsellor.

September 26, 1962
Michael K. Martin appointed Assistant to the Mission President, Zone Counsellor.
Kenneth W. Moore appointed Mission Editor.
David H. Parkinsoo appointed Assistant to the Mission President, Zone Counsellor.
Carl D. Richards appointed Assistant to the Mission President.

October 15, 1962
Richard George Salisbury appointed Assistant to the Misson President, Zone Counsellor.

October 24, 1962
Steven Don Bennion appointed Assistant to the Mission President, Zone Counsellor.
Samuel Rudgar Dains appointed Assistant to the Mission President, Auxiliary Co-ordinator.
Duane Boyce Lahrum appointed Assistant to the Mission President, Zone Counsellor.
Terry Waldram Leishman appointed Assistant to the Mission President, Zone Counsellor.
James Hazen Piogree appointed Assistant to the Mission President, Auxiliary Co-ordinator.
Cecil Osborn Samuelson appointed Assistant to the Mission President, Zone Counsellor.
Brice K. Sorenson appointed Assistant to the Mission President, Zone Counsellor.

October 25, 1962
Virginia Meldrum appointed Secretary to the Mission President.
Gail Saunders appointed Relief Society Secretary.

October 29, 1962
Daniel Patrick Howells appointed Assistant to the Mission President, Zone Counsellor.

RELEASES :

November 2, 1962
Cathrynn Hunter, from Ogden, Utah. Districts laboured : East Edinburgh, East Glasgow, Mission Home, Ayr, Kirkcaldy.
Janice Lindsay, from Salt Lake City, Utah. Districts laboured : Ayr, Falkirk, Dundee East, East Glasgow, Dumbarton, Mission Home.
Sharon Kay Schiess, from Victor, Idaho. Districts laboured : Aberdeen South, North Glasgow, Aberdeen North.
Brent Kirkham Campbell, from Salt Lake City, Utah. Districts laboured : North Scotland, Central Glasgow, Kirkcaldy, Ayr. (Travelling Elder, Supervising Elder of Ayr District, Assistant to the Mission President, Zone Counsellor.)
Willis Frank McComas, II, from Pasadena, California. Districts laboured : Central Glasgow, West Edinburgh, Cranhill. (Travelling Elder, Supervising Elder of Cranhill, Assistant to the Mission President, Zone Counsellor.)

November 9, 1962
James B. Maxwell, from Rexburg, Idaho. Districts laboured : North Scotland, Dundee, South Glasgow, Central Glasgow, Londonderry. (Travelling Elder, Supervising Elder of North Scotland.)
Grant Alma Moulton, from Murray, Utah. Districts laboured : South Manchester, Edinburgh, North Aberdeen, North Scotland, Kirkcaldy. (Travelling Elder, District Leader of Kirkcaldy, Assistant to the Mission President, Zone Counsellor.)
Gordon Byron Priestley, from Salt Lake City, Utah. Districts laboured : North Scotland, Airdrie, Easterhouse, Barrhead. (Travelling Elder, District Leader of Barrhead.)

November 15, 1962
Rosalind A. G. Clark, from Dundee, Scotland. Districts laboured : Central Glasgow, Ayr, Falkirk, Paisley, Mission Home, Barrhead.

November 16, 1962
Merrill Roe Hunt, from Wendell, Idaho. Districts laboured : Newcastle, Belfast, Kirkcaldy, Dundee East. (District Leader of Dundee East, Assistant to the Mission President).
Michael Keo Martin, from Burley, Idaho. Districts laboured : North Manchester, Ayr, South Scotland, Falkirk. (District Leader of Falkirk, Assistant to the Mission President, Zone Counsellor.)

November 23, 1962
Vernon Cutler, from Tremonton, Utah. Districts laboured : Belfast, Londonderry, Central Glasgow, Mission Office. Paisley, North Glasgow. Knightswood, Barrhead, Castlemilk, (Travelling Elder, District Leader of Castlemilk.)
David Michael Shaw, from Orem, Utah. Districts laboured : Ireland, Dublin, South Glasgow, Hamilton, East Glasgow, East Kilbride, Motherwell, Fraserburgh, Dundee West. (District Leader of Dundee West.)
Lester John Watson, from Salt Lake City, Utah. Districts laboured : South Glasgow, Ayr, Stirling, Hamilton, Central Glasgow. (Assistant to the Mission President.)

December 14, 1962
Louis Charles Haynie, from Azetec, New Mexico. Districts laboured; Leeds, Belfast, Portadown, Stirling, Paisley, Central Glasgow, Shettleston, South Scotland. (District Leader of South Scotland District.)

December 15, 1962
Jemima Brown, from Belfast, Northern Ireland. Districts laboured : North Scotland, North Glasgow, Knightswood, Dundee East, Drumchapel.
Eleanor Chambers, from Belfast, Northern Ireland. Districts laboured : Hamilton, East Glasgow, East Kilbride, Aberdeen South, Drumchapel.
Ruth May Blacker, from Rupert, Idaho. Districts laboured : Ayr, East Edinburgh, Falkirk. (Travelling Sister.)
Carla Nelson, from Logan, Utah. Districts laboured : South Glasgow, Central Glasgow, West Edinburgh.
Vala Jeanne Runolfson, from American Fork, Utah. Districts laboured : Londonderry, Central Glasgow, North Glasgow, Paisley, Motherwell, Mission Office, Ayr.
December 27, 1962
Jessie Hansen Smith, from Park City, Utah. Districts laboured : Paisley, Clyde, Central Glasgow, Mission Office. (Relief Society Secretary, Travelling Sister.)
Pauline Winkler, from Bluehell, Utah. Districts laboured : West Edinburgh, Hamilton, Motherwell, Ayr-Kilmarnock.
Verla Mary Winward, from Burley, Idaho. Districts laboured : Stirling, East Edinburgh, Mission Office, East Kilbride, Dumbarton, Drumchapel. (Mission Accountant, Mission Recorder.)

South-West British Mission

ARRIVALS :

September 19, 1962
Joseph and Flora Horsley, from Salt Lake City, Utah, to Portsmouth District.
Gary Thurmaso, from Salt Lake City, Utah, to Somerset District.
Sylvan Jacobsen, from San Diego, California, to Royal Windsor District.
Barry Erickson, from Logan, Utah, to Plymouth District.
Ray Hutchinson, from Heber City, Utah, to Southampton District.
Heather Talbot from Southampton to Royal Windsor.
October 5, 1962
Bertrand Gardner, from Burley, Idaho, to Reading District.
Stepheo Hoth, from Logan, Utah, to Royal Windsor.
Jerry Simpson, from Salt Lake City, Utah, to Gloucester District.
Dorothy Shomway, from Blanding, Utah, to Gloucester District.
Terry Taylor, from Idaho Falls, Idaho, to Somerset District.
Elder Wallace DeMille, St. George, Utah, to Guildford District.
Brian Moore, from Plymouth, to Bristol District.
October 16, 1962
Eugene Powell, from San Bruno, California, to Swindon District.
Deonis White, from Hurricane, Utah, to Bridgwater District.
Patrick Edvalson, from Union, Oregon, to Bridgwater District.
Fred Martin, from Safford, Arizona, to South Coastal District.
Stephen Terry, from Salt Lake City, Utah, to Bridgwater District.
Layton Pratt, from LaMesa, California, to Hampshire District.
October 17, 1962
Fraoces Brandle, from Lethridge, Alberta, to Somerset District.
Sister and Brotber Heber Dooe, from Provo, Utah, to Bristol District.
Stephen Nelson, from Provo, Utah, to Portsmouth District.
Peter Knecht, from Orem, Utah, to Bristol District.
Lawrence Jordan, Jr., from Orem, Utah, to Somerset District.
Larry Jackstien, from Salt Lake City, Utah, to Portsmouth District.
William Galbraith, from Blanding, Utah, to Gloucester District.
Michael Bailey, from Salt Lake City, to Bristol District.
James M. Nichols, from Ogden, Utah, to Royal Windsor.

APPOINTMENT :

October 7, 1962
Craig Alder appointed Assistant to the President.

RELEASES :

October 5, 1962
Carl L. Palmer, from Cedar City, Utah. Districts laboured : Birmingham, Winchester, Bristol, Guildford. (Travelling Elder, Supervising Elder of Gloucester District, and Zone Counsellor to the President.)
October 16, 1962
Alao Yoong, from Richfield, Utah. Districts laboured : Rochester, Hyde Park. (Travelling Elder, Supervising Elder of Swindon District.)
Anthony Albrethsen from Carey, Idaho. Districts laboured : North London, Rochester, Oxford, Gloucester, Swindon.
October 17, 1962
Larry Cragun, from Pocatello, Idaho. Districts laboured : Hyde Park, Bristol, Guildford. (Travelling Elder.)
October 18, 1962
Mary Carol Clark, from Henrieville, Utah. Districts laboured : North London, Essex (Mission Recorder), Reading (Mission Recorder).
LaWanna Schiess, from Victor, Idaho. Districts laboured : West London, Croydon, Essex, Royal Windsor, Reading.
November 8, 1962
Craig W. Mecham, from Salt Lake City, Utah. Districts laboured : Bristol, Hyde Park, Royal Windsor. (Travelling Elder, Supervising Elder of Royal Windsor, Assistant to Mission President, Second Counsellor.)
Allan Clinger, from San Diego, California. Districts laboured : West London, North London. (Travelling Elder, Supervising Elder of Southampton District, Zone Counsellor).
November 15, 1962
Milton B. Smith, from Salt Lake City, Utah. Districts laboured : North London, Winchester, Temple, Guildford.
Clifford Sorenson, from Sacramento, California. Districts laboured : Central London, South Temple, Royal Windsor. (Travelling Elder, Supervising Elder of Guilford, Zone Counsellor.)
November 22, 1962
Ronald Nix, from Sacramento, California. Districts laboured : Winchester, Oxford, Reading, Somerset, Plymouth, Bristol, London.
Melvin C. Alexander, from Ogden, Utah. Districts laboured : North West London, Royal Windsor, Gloucester, Mission Office, Plymouth, Somerset, Guildford, Bristol.
Eldon Smith, from Champion, Alberta, Canada. Districts laboured : Winchester, Reading, West London. (Travelling Elder, Supervising Elder of Reading.)
John R. Andes, from Phoenix, Arizona. Districts laboured : South Coastal, Cornwall, Dover. (Mission Accountant.)

PRESIDENT Bernard P. Brockbank, currently presiding over the Scottish Mission, is the new Assistant to the Council of the Twelve—taking the place of President Eldon N. Tanner, who has been called as an Apostle.

Elder Brockbank came to this country in 1960 as President of the North British Mission. When this Mission was divided in December 1960, he became the President of the newly-formed Scottish-Irish Mission, and continued with the Scottish Mission at the division in 1962.

This was not his first trip to this country; he filled a mission in 1929-30 and was president of the Leeds District.

President Brockbank is a prominent business-man, and is president of the Granite School District Board of Education.

Christmas Eve on a Desert Island

by L. J. MERRILL

TONIGHT, not one alone am I, but three—
The Lad I was, the Man I am, and he
Who looks adown the coming future years
And wonders at my sloth. His hopes and fears
Should goad me to the manly game
Of adding to the bonour of my name.
I'm Fate to him—that chap that's I, grown old.
No matter how much stocks and land and gold
I save for him, he can't buy back a single day
On which I built a pattern for bis way.

I, in turn, am product of that Boy
Who rarely thought of After Selves. His joy
Was in the present. He might have saved me woe
Had he but thought. The ways that I must go
Are his. He marked them all for me
And I must follow—and so must be—
My Future Self—Unless I save him!

Save?—Somehow that word,
Deep down, a precious thought has stirred.
Saviour?—Yes, I'm saviour to that "Me,"
That thoughtful After Person whom I see
The thought is staggering! I sit and gaze
At my two Other Selves, joint keepers of my days!

Master of Christmas, You dared to bleed and die
That otbers might find life. How much more I
Should willingly give up my present days
To lofty deeds; seek out the ways
To build a splendid life. I should not fail
To set my feet upon the star-bound trail
For him—that After Self. You said that he
Who'd lose his life should find it, and I know
You found a larger life, still live and grow.
Your doctrine was, so I've been told, serve man.
I wonder if I'm doing all I can
To serve? Will serving help that Older Me
To be the man he'd fondly like to be?

Last night I passed a shack
Where hunger lurked. I must go back
And take a lamb. Is that the message of the Star
Whose rays, please God, can shine this far?
Tonight, not one alone am I, but three—
The Lad I was, the Man I am, and he
Who is my future Self—nay, more;
I am his Saviour—that thought makes me four.
Master of Christmas, that Star of Thine shines clear
Bless Thou the four of me—out bere.

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